THE MONTHLY ANTHOLOGY,

FOR

JULY, 1809.

FOR THE ANTHOLOGY.

[We are much gratified in being able to present to our readers the following eloquent pages; which we are enabled to do by the kindness of a friend who lent us the original pamphlet in French, which he had just received from Paris. The observations of a foreigner on our publications have always a certain degree of interest, which is greatly increased in the present instance by the distinguished character of the writer, and because the work on which he remarks is an object of publick attention at the moment. The feelings of a partisan will be frequently remarked, and we think the boldness with which he occasionally writes will excite surprise. He is most known to the world by his very eloquent report to the convention, which was the first effort to stop the Vandalism of the revolution. We have seen, in some of our newspapers, an anonymous criticism on the same poem, extracted from the English Monthly Magazine; but this is less interesting, since so many unworthy tricks have been practised on that Miscellany, by writing articles in this country on American works, sending them to be published there, and then quoting them here as the opinions of Englishmen.]

ED. ANTH.

Critical Observations on the Poem of Mr. Joel Barlow, the Columbiad, in 4to. Philadelphia, 1807; *by M. Gregoire, formerly Bishop of Blois, Senator, Member of the National Institute, &c. &c.* Paris, 1809.

MY DEAR FRIEND,

I HAVE received with gratitude, and read with interest, your magnificent work, *the Columbiad*. This monument of genius and typography will immortalize the author and give fame to the American press; this alone would be sufficient to destroy the assertion of Pauw and other writers, that there is a want of talents in America, if your country did not already offer a list of great men, who will go down with *eclat* to posterity.

When a book is published, it enters the domains of criticism; you yourself solicit it in the letter which accompanies your present; you solicit it with the frankness which is natural to you. Thus I exercise a right as well as perform a duty, not in addressing literary observations to you, but in repelling an insult to christianity, an insult on which I should be silent, if Barlow was a common writer, or his poem an inferiour work, because the book and its author would soon sink together into the stream of oblivion.

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Amicus usque ad aras, says an ancient. It is at the foot of the altar, that I blame certain lines in your book, and an engraving which has the following inscription, *Final destruction of prejudices.* Prejudices !.....Perhaps no one desires their destruction more than myself. But what do you call by this equivocal name ? and what do I perceive in the midst of the heaps in this picture, which serve for emblems ? The attributes of the catholick ministry, and, above all, the standard of christianity, the cross of Jesus Christ ! Are these what you call *prejudices !* If even the excellent works, which have rendered evident the truth of the gospel ; if even the principles and the history of eighteen centuries did not give you formally the lie, it would be easy to shew that this picture is an attack against all christian societies, that it is an act of intolerance, of persecution, which offends God and man.

The unlimited freedom of religion in the United States confers on no sect a character of domination, nor any of those exclusive privileges, that are possessed in different countries of Europe by the churches of the Catholicks, Greeks, Lutherans, Calvinists, &c. &c. Let us leave to the partisans of the English church the endless dispute on the prerogatives of the *established church*, on the utility of those *civil establishments* which, already shaken, will crumble, perhaps, on all sides, at no very distant epoch. Though I am by conviction, by sentiment, a catholick, and honoured with the episcopal character, after a deliberate examination, I think that if we owe to the state a guarantee of obedience when it requires it, that nevertheless these *civil* establishments, which may be in favour of errour as well as of truth, are often unjust, impolitick, dangerous in more than one respect, though Providence may draw good from them, as it does from many other evils which it tolerates.

Let every thing relating to conscience, as well as every thing that belongs to social organization, be freely discussed ; truth demands examination, which despotism only can fear : this alone finds it necessary to invoke ignorance, to surround itself with darkness, to repel the light which breaks out from the researches that are directed by good faith and sagacity.

But what will be the result, if, instead of reasoning with calmness and respect on religion, the most important object for man in the course of his fugitive existence, calumny should point its sarcasms, and spread its black colours over historical facts which it misrepresents ; if, instead of speaking to the understanding to enlighten it, we address ourselves to the passions to seduce ? This has been the conduct which our infidel Frenchmen have followed, pluming themselves with the title of philosophers. It is important to recollect, and to recollect often, that of those who have combatted christianity, the greater part have vomited the most infamous things against decency and morality ; Lamettrie, Voltaire, J. J. Rousseau, Diderot, Mirabeau, of the constituent assembly, P....., &c. Others have said before me, that incredulity almost always has its source in the heart, and that the antagonists of a religion,

whose morality is so pure, are advocates who defend their own cause.

Almost all of them have attacked christianity by reproaching it with the abuses it has experienced, as if the abuses were the thing itself ; as if, after having directed the wind on the straw, we must still blow away the grain ; as if wine and iron ought to be proscribed, because there are debauchees and assassins.

In the stormy course of our revolution, the infidels held, during some years, the sceptre of power ; you were a witness of the use they made of it. In an instant, these champions of toleration and humanity were seen to display all the ferocity of Diocletian ; to shut up, profane, and destroy our temples ; to pursue the religious man even into the asylum of his thoughts ; to incarcerate and transport bishops and priests. A great number of catholick pastors were dragged to the scaffold ; during eighteen months I feared and expected the same fate ; it is well known with what outrages I was loaded, in the midst of the national convention, for having braved the infuriated howlings of impiety ; the greatest favour that was accorded us, was only to mark us out as *superstitious*, as *fanaticks ;* these were the epithets in fashion. For several years we were constantly under the axe of executioners, calling themselves *philosophers*. Do you hasten to tell me they usurped this title ; we are agreed. God preserve me from attributing to philosophy the crimes of brigands, who dressed themselves in her liveries. In the face even of the altar, I have justified her from crimes she abhors ;* but will our infidels ever exercise good faith ? Will they ever cease to reproach christianity with the abuses which she laments ?

What further did they do ? They travested august liberty as a bacchante ; they exclaimed that no one could be at once a christian and a republican, at once a republican and a *moderate ;* though thousands of examples among us, as well as among you, attested the contrary ; though a holy and natural alliance establishes itself between those characters. Some pious, but unenlightened men, were frightened by these clamours ; believing themselves placed between liberty and religion, could they balance in their choice ? It may be seen how our reformers, wishing to associate the republick with every thing that could destroy it, themselves precipitated the vessel of liberty into the abyss, at the moment it was reaching the port.

What would they have substituted for christianity ? A *goddess*, and a *temple of reason*, man for God himself. They afterwards made *temples to the Supreme Being ;* temples in which theophilanthropy erected her booths, till the period when the worship of the deists found its chapels deserted in France, as that of David Williams was in London.

At this period foreign nations waved among us the banners of discord ; they were powerfully aided by all the enemies of the rev-

* Discourse on the opening of the national council of 1801. p. 2.

olution, of whom a part having fled their country when it was in danger, to stir up against it the potentates of Europe, corresponded with those who remained in their homes, to kindle discord and anarchy. By a refinement of perversity, they conceived the plan of destroying the most salutary reforms, by outstretching the object, and forcing every measure ; of rendering odious or ridiculous the soundest notions by exaggerating them ; in fine, of revolting the people by alarming their consciences.

Who could believe it, if accumulated facts did not attest it, that two classes of men the most opposite were seen at this period acting in concert to commit the same crimes, and to destroy religion ? Pretended philosophers from hatred against it ; pretended christians from hatred to every priest, who had submitted to the law requiring an oath ? They would rather have seen our altars overturned, our sanctuaries profaned, and covered with filth and sacrilege, than to behold their brethren in the same sacerdotal habits, but, faithful to their God and their country, offer the same sacrifice, and preach the same gospel. These distressing recollections will be engraved by history, they will resound in future ages ; and when reason shall surmount extinguished passions, impartial posterity will decide on which side were truth, charity, and justice.

Does not your engraving appear to retrace, not as regards the manner, but the results, what our persecutors have executed ? The illusory theories of impiety are falsified by the most decisive experience ; which attests that morality is wavering and without support, if it does not receive it from the hands of religion ; that religion is without consistence, if it is not *positive*, that is to say, founded on facts and on revelation. I conversed on this subject with your countryman, Thomas Paine. Write, said I to him, on political rights, but not on religious matters ; your *Age of Reason* has discovered your incapacity ; you will never be able to oppose any thing solid to the excellent refutation of your systems by a crowd of writers, above all by the learned bishop of Landaff.

Some of our *persecutors*, who styled themselves philosophers, are already thrown into the sewers of history ; the rest will be, in their turn. The greater part of those who have survived vent themselves in maledictions over the tomb of Robespierre, that it may be forgotten they were his accomplices, his guards, and his banditti. They would be so again, if he and his power were resuscitated. Formerly, under grotesque names and cynical dress, they dishonoured the cause of liberty ; vile Proteuses, they have changed their language, still more than their dress. Formerly they blasphemed against christianity ; bigots now, and at no time pious, limited to certain forms, certain trifling customs, neglecting in religion every thing that restrains them, perverting its august truths as their interest may dictate, and from the motives which St. Augustine has developed in so striking a manner in his *City of God*,* they call themselves christians through policy,

* B. 4. c. 32.

because, according to the expression of a modern orator, *religion is necessary for the people ;* and as the secret of their heart always betrays itself more by their conduct than their discourse, the sacred instrument they would pervert is broken in their hands ; for among that race always frivolous and without character, that is called Frenchmen, there is not one, even to the servant girl, who, in robbing her master, does not repeat that *religion is necessary for the people*, on condition that she may be dispensed from having it herself.

Religion, necessary to every individual, is still more so to those magistrates who are the regulators of states. Fatal experience of the misfortunes occasioned by an abandonment of christianity has not yet opened our eyes. We have recourse to a palliative to cure the wounds which have been made by irreligion, and its offspring immorality ; they have loosened the bonds of society to such a degree, that they menace it with a decomposition, which will be common to many neighbouring nations. If ever decrepid Europe makes a step towards moral order, it will be less from love of that, than from lassitude of crime ; but it will be under the escort of christianity, and in consequence of inevitable catastrophes. In spite of the clouds that cover the future, this epoch may be perceived, though we are unable to predict it in a precise manner, though unable to calculate its term, or its disasters.

If the bounds of this letter permitted me, I would oppose to the evils engendered by infidelity the benefits profusely spread by the christian religion ; its introduction was the most vast of all revolutions, and the most beautiful, because the most useful to the human race. The cross and the gospel, in preparing us for the happiness of eternity, have civilized the world ; virtue and knowledge have every where marched in their train ; every region has been abandoned by virtue and knowledge, which has lost christianity ; those regions have returned to barbarism ; witness the church of Africa, illustrious for so many learned men, and which was once one of the most brilliant portions of christendom. Witness Algiers, where you resided two years ; such would be the lot which the United States would feel, if ever they should cease to be christians.

And is not this equivalent to what you propose in some lines, and by an engraving, which a disciple of the gospel repels with horrour ? The attributes of pure christianity are classed among the emblems of prejudices. Where are your proofs ? It is in the nature of things, that what is invariably useful should be essentially true ; instead of proofs, you give up to derision objects revered by many hundred millions of men, who will not believe you on your word ; they will see that your antichristian sentence wants justness ; that it is a consequence without premises ; that, without reasoning at all, you decide that all the disciples of the gospel reason falsely.

Virtuous minds would sigh to behold calumny, impiety, and lubricity display themselves with effrontery, protected by the liberty of the press ; but as we do not know where to place the limits,

if we attempt to establish by law repressive measures, this evil would be counterbalanced by others, if our mouths were locked, and our pens crushed by tyranny. The press is free in your country; thus you are not reprehensible by the law, but condemnable at the tribunal of opinion, the supreme judge of all crimes that offend propriety and justice. Yours offends both.

It offends justice, because it is a gratuitous outrage, that resembles that of the *Jesumy* at Japan. What would you say, if the attributes of liberty, which are so dear to you, were trampled under foot before your eyes?

It offends propriety, because, in holding out as *prejudices* the emblems of the christian religion, it is saying to all those who profess it, that they are fools; this compliment addresses itself to the disciples of the gospel in every part of the globe; it addresses itself to the estimable descendants of those catholicks, who, flying from British persecution, established in Maryland a state belonging to your confederation; it addresses itself to the venerable Carroll, bishop of Baltimore; you trample on the attributes of his pastoral character. In France, it is true, the nonconformists outrage in this way episcopacy in the person of those pastors, who, faithful to the voice of their consciences, have committed *the unpardonable crime* of submitting to the laws of their country; this is a sad example to cite, not a model to imitate. Your presbyterian countrymen will perhaps ask, if you have abjured the principles, that you professed when you were the chaplain of a regiment in the war of independence.

If to believe in the gospel be a prejudice, permit us to partake of it with the feeble minds of Addison, Abbadie, Arbuthnot, Bacon, Berkeley, Barrow, Beattie, Bentley, Boerhave, Bonnet, Boyle, Blackstone, Clarke, Cullen, Doddridge, Ditton, Forbes, Fothergill, Ferguson, Grotius, Gray, Hervey, Hanway, Hartley, Harrington, Hyde, Haller, Jones, Johnson, Locke, Lardner, Leibnitz, Littleton, De Luc, Milton, Newton, Puffendorf, Paley, Prior, Pringle, Priestley, Price, Ray, Rabener, Roustan, Robertson, Sherlock, Spenser, Steele, Thompson, Wolfe, Washington, Usher, Woodward, Young, etc. and with those madmen, worthy of pity, Bossuet, Bourdaloue, la Bruyère, Copernicus, Corneille, d'Aguesseau, Descartes, Despréaux, Fènèlon, Galileo, Gassendi, Houbigant, Mallebranche, Massillon, Nicole, Pope, Pascal, Racine, Winslow, Winkelman, &c. all sincere catholicks; but to speak seriously, it is pleasant to lose ourselves in such a brilliant company.

I must add, that, in wishing to undeceive us in regard to what you call *prejudices*, you err in the choice of means; for conviction can only be the effect of reasoning; man cannot detach his affection from the object most dear to him, unless the motives that support it are destroyed. But if injuries that revolt are substituted for arguments that convince, we are sure to strengthen the adhesion to principles which are rooted in the mind and the heart. If to convert a Mussulman, instead of proving to him that Mahomet was an impostor, I should commence by placing before his eyes a

picture, in which the Coran and the Crescent were trampled under foot, his heart, embittered, would cloud his understanding, and prevent all access to my attempts. Apply these reflections to the true religion, and see if you have not failed entirely in a deplorable design.

Persecution, my dear Barlow, does not consist only in exiling, incarcerating, and assassinating men ; Julian invented more cunning, and not less cruel vexations. They have been refined among us at the end of the eighteenth century, in harassing and lacerating the catholicks without cessation, by repeated invectives, by a multitude of those little means, whose application was continual torture : impious verses, songs, epigrams, caricatures, every thing was made use of. You are very different from such men ; but why resemble them in any thing ? Your engraving is an offence against the freedom of religion ; a sort of persecution which your heart disavows ; reflection will bring on regret. Believe me, my friend, that these injured catholicks will not make use of reprisals ; true piety opens her bosom to erring brethren, without opening it to errour ; to enlighten them, she places the torch of truth in the hand of charity. Having but a moment to exist in this world, we should love our fellow men, be benevolent towards all, whatever may be their religion, their colour, or their country. Jesus Christ has given us both precept and example in their turn ; he displayed alternately firmness and goodness towards the pharisees ; his parable of the Samaritan is a perpetual judgment against persecutors.

If you should say further, that France offers examples worthy of condemnation, and that previous to censuring an American, my zeal should be exercised to convert my countrymen ; far from weakening the objection, I would fortify it. I would say, that, in a country where so many truths have returned to their wells, we see printed and circulated freely the obscene poetry of a member of the national institute, and the rhapsodies of romance writers, who serve up afresh impieties so many times refuted. I would say too, that, without respect to the first body of the state, which ought to give an example of decency, immorality is authorized, by peopling the garden of the palace with licentious statues, to such a degree that virtuous mothers dare not conduct their children thither.

You see that I am far from avoiding objections ; but by my disapprobation of an offence, in which I have no share, and against which my colleague, Lanjuinais, protested vainly in full senate, though with the general assent of the senators, I have reserved to myself the right of telling you, that to recriminate is not to answer ; and that what might be alleged as an example to follow, cannot be but as an abuse to reform. Gorani observes that the licentiousness of painting and sculpture had exercised a disastrous influence over Italy ; that the master pieces of the arts had drawn away sound minds from useful and necessary studies, had depraved their man-

ners, enervated their courage, and fomented the most hateful vices.* When publick shame is extinct, do not expect to preserve the private virtues ; and when religion is publickly insulted, it is a wound to morality, a national calamity.

Many times I have repented having employed so many efforts to defend the arts and those who cultivate them against Vandalism ; not that those arts, which are called *fine*, and which are not always *good*, are bad in their very nature ; but, almost always, they are flatterers and corrupters, which, by an inconceivable fatality, precede, bring on, escort, and follow depravation. Even in his time the illustrious Gerson† complained of it, to whom France owes a monument, and whom she has almost forgotten ; he was grieved to see scandalous pictures, and a libidinous work, the *Romance of the Rose*, exposed to the eyes of youth. At the moment I am writing, we are menaced with a new edition of it.

What will be the fruit of my remonstrance ? You are not one of those men who are afraid to acknowledge that you are wrong. A man is always honoured in doing an act of reparation. I appeal to your loyalty, to your delicacy ; this is to put you at strife with yourself.

My soul is oppressed in finding cause of blame in a man in whom I see so much to praise. Your character is not degraded by meanness, like that of the greater part of your brethren the poets ; you have not prostituted your talents to adulation ; do not tarnish them by incredulity, nor by a sort of persecution. Placed at the summit of the American Parnassus, a creditor of glory, you have sung in beautiful verses that liberty you defended with your arms ; you came to render her homage at the bar of the national convention, where, as president, I answered in a manner that accorded with the principles you proclaimed. Our hearts were in unison.

The true foundation of political liberty is in the gospel, for it perpetually reminds men, that, having all proceeded from the same stock, they compose only one family ; that there exists among them, not a *species of relationship*, as has been said in a well known work, but a real consanguinity, whose bond is indestructible. The gospel unceasingly inculcates on men a spirit of charity and fraternal sentiments. The christian religion would be perverted and disguised, if it were subordinate to the caprices of rulers and the passions ; but well understood and rightly practised, it is the most certain guarantee of the purity of publick and private manners. Under its wings, my friend, your state of society was raised, and consolidated, and the domestick virtues hereditarily transmitted ; it is to that, without doubt, that you owe, among other advantages, that of having a wife gifted with so many rare qualities and inestimable virtues. Ingratitude alone could mistake the benefits of this august and divine religion ; it would be like despising the bosom of our mother.

* See the preface to the *Memoires secrets et critiques des cours des gouvernans, des moeurs des principaux etats de l'Italie*, by Gorani. Paris, 1793.

† Vide his works, edit. Dupin. v. ii. p. 291, &c.

I have discharged, my dear Barlow, a very painful task in censuring, without human respect, what in your poem, offends christianity. The work being publick, I give the same publicity to my remonstrance ; thus satisfying what is prescribed to me by my principles, my situation, my conscience, and my invariable friendship.

H. GREGOIRE,
former Bishop of Blois, Senator, &c.

Paris, 15th. March, 1809.

FOR THE ANTHOLOGY.

ON GREEK LITERATURE.

[Concluded from Vol. VI. page 399.]

THE very labour of learning Greek will make additions to the best Latin knowledge. The useful relations between the two languages are unlimited. These remarks may be properly closed with an idea once poetized by a Parisian scholar, of the ease and safety of* riding at two anchors.

A little Greek and a little Latin are common enough, and are usually united. But a critical knowledge is scarce even among professed scholars.† There were many in the academy who knew not Plato. The display of quotation is an art of considerable facility and of some weight with the superficial. It has an air of antiquity ; but the appearance is not lasting ; it is confined to the length of the passage. On the other hand an education really liberal is not seen by glimpses in that manner, but shines in every line. Without a critical knowledge literary attainments must be moderate. And those who are delighted with a pittance of Grecian

* Duabus ancoris fultus. Frequently applied, says Claudius Minos, regius professor in Acad. Parisiensi, to an intimacy with Latin and Greek....quâ de re et elegans editum a nostris quibusdam tetrastichon ;

Fundabat satis Aonias una ancora puppes,
Dum tamen Ausoniis Musa nataret aquis.
Nunc, cum Palladiae sulcant maria omnia naves,
Visa quòd una parùm est, ancora facta duplex.

When on the waters of the west
The little muses launch'd their bark,
A simple pebble quite suppprest
The dangers of the deep and dark.

But pressing where the billows swell,
And floating under every star,
These cautious mermaids moor their shell
With double lines and sheets of spar.

† Multi thyrsigeri, pauci Bacchi. Herodes Atticus told a pretender, video barbam et pallium ; philosophum nondum video.

literature will be apt to express their raptures in the bad Greek of the Persian Satrap* ως ηδομαι, και τερπομαι, και χαιρομαι.

Although grammar is degraded to the lowest class of letters, yet it is their foundation. Greek grammar appears more intricate than Latin, from the volubility of its metres, idioms, anomalies, synonimes, elliptical terms, and the variety of its dialects. But if it is, as the Spartan told her son, when he complained his sword was too short, *it is only advancing*. Labour is the condition of excellence; and our late president absolutely forbade us to think of being carried into the temple of science in the arms of our tutors. † It is not violation now, as it was in the time of Alcibiades, to break into the temple of the goddess of Athens in the night. It may take time too. Pythagoras enjoined silence upon his disciples five years. It was a good injunction both ways. ‡ They who drink, drink in silence; but the reproach of Anthony, § that he was an Egyptian dog and drank and ran, is intolerable.

Perhaps it is impossible always to preserve an intimate recollection of positive rules, when they are minute and complex. It may even be difficult to retain them for any length of time. But by diligent habits of reading and transcribing Greek with accuracy, a philosophical sense of the principles will survive the loss of the scientifick terms. The best learning of the best scholars must come to this at last, unless they are professors. Indeed, after any one has investigated the qualities and properties of a language himself, it seems no longer necessary for him to adhere to an arbitrary grammatical system. He may improve his own impressions and take the benefit of his own deductions by making and using an unwritten grammar of his own. Really the best grammars and the best lexicons must appear incomplete, since every new one purports to be improved, and the principle is admitted by those criticks who question the improvements.

Recommendations of Grecian literature seem liable to the sensible interruption the Greek gave a pedant, who was eulogizing Hercules without mitigation or remorse. "Who," said he, "ever found fault with him?" In every age it has had votaries of every kind, from the Saxon kings and the Medici to Dr. Parr and Charles Fox. ‖ Politian was the first among the moderns that professed this language. ¶ Leonce is said to have been the first who taught it in the west of Europe. Under the reign of Elizabeth the pursuit was disgraced by the ostentatious follies of amateurs, consisting of all sorts of men and women, as metaphysicks were a few years

* Datis, whence the Greeks called bad Greek datisms.

† Εκ των αλιτηριων σε φημι γεγονεναι των της θεα. ARISTOPH.

‡ In epicedio Eteonei pueri αλλ' ωσπερ οι διψωντες σιωπη πινουσιν, ουτως εκεινω ηρκει δεχεσθαι τα λεγομενα. JUNIUS.

§ Post fugam Marinensem, querentibus quid ageret Antonius, quidam familiaris ejus respondit, *quod canis in Egypto bibit et fugit.* MACROBIUS.

‖ Tenhove's memoirs of the house of the Medici.

¶ Or Leo Pilatus. I know not whether to give the precedence to Politian or Leontius.

since, and as chymistry has been lately. But the study has long been rescued from shops and parlours, and withdrawn into the closet. Indeed there has been no time since the revival of letters, in which a few have not been found set apart to the ministry of the Greek; by which means certain traditions and the unwritten modes of initiation have been conducted to the present times in a living line, like the mysteries of ancient philosophy and religion. When Brutus perished, the last of the Romans perished; but in the death of professor Porson it is to be hoped we have not lost the last of the Greeks.

At present the study seems on the decline in Italy. But it is still high in England. And in truth north of the Tweed, with the exception of the late professor Dalzel and his friends, they have been in the habit of considering English scholars a little spoiled by their classicks. In return the English reproach the Scotch with their fruitless metaphysicks. The Dutch were accounted the best Greeks for a season during the last century. The French have produced great scholars and fine criticks; but they appear at present to get their erudition from translations, and their Greek from anthologies. The study is not so fashionable in France as we should imagine from their academies, exhibitions, and the influences over such tempers as they possess, which we should be apt to ascribe to such noble galleries of antiquities as they have accumulated. Germany is now most distinguished, where the study is new and the colleges are numerous. The American clergy call themselves and are esteemed the only American scholars; but they have obtained no perceptible eminence in this branch.

It may not be amiss to introduce in this place some of the leading motives to this study, besides those which have already occurred at the turns of the present inquiry.

All learning is unintelligible without reference to first principles; without that recurrence every attainment is superficial. Not general and abstract principles, for it is they that are to be resolved, but original and simple ones. The initial principles of mathematical science are the first combinations of numbers and their earliest uses. The incipient principles of philosophy are the moral and natural facts, which were first investigated; the applications of them from time to time; and the laws, which were derived from the hints they appeared to give of some regular system, to which they belonged. In fine letters these original principles are the works of the elder historians, orators, and poets, and even of philosophers, when they have composed romances instead of theories. Every one of these first principles is the genuine property of the Greek language, which is the mother tongue of literature, as the Hebrew is of religion. The forms of the first researches into science, and of the first efforts of philosophy, the figures of the earliest specimens of eloquence wear "weeds of Athens." The first words of history and some of the oldest songs of poetry are Greek. Language itself is of the utmost importance; and let the most of the etymologies of the English language be where they may, the construction of the language is formed on the basis of the Latin and Greek. But the Latin was modelled on the Greek.

To consider the subject in a moral sense.....A great many evils arise from the heat of passion and from errours of judgment, as well as from the idleness of fancy, which might be corrected by studying the Greeks. Scholars and the poets always have doated on this idea. In the same manner as the natural desultoriness of an inexperienced writer would be regulated by meditating on the models of Grecian composition, the sentiment would be chastened by contemplating the lives of the Greeks, and the principles chastised by the precepts of their philosophers.

Further, and with the greatest deference, Greek literature is in a good measure incorporated with the body of divinity, and ministers to its spirit. It might be called a part of biblical learning. The reason is this, philosophy is auxiliary to religion. Ethicks are employed to construe and ascertain religious injunctions and prohibitions; and as on this account the science is a concordance to the scriptures and an appendix to the New Testament, so in a political sense it is a supplement to the Bible, varying with different forms of jurisprudence. Now the Greek theories are the first of the kind in moral philosophy, and so all subsequent ones bear a necessary reference to them. The sacred commentators having been deeply read in Greek, their reasonings and reflections must be sensibly seasoned by the attick salt, as they were always fond of calling it; thus the Greeks are a sort of heathen commentators upon the christian commentators, and in this instance, at least, it may be said Greek is embodied with theology. A taste for the qualities of Grecian literature was no more than natural; for the simplicity of the Greeks is as refined, as the simplicity of the sacred writings is pure. Add to these circumstances that Josephus is Greek, that the Fathers wrote in Greek, that Greek is related to Hebrew, that the New Testament is originally in this language, and that *the whole Bible exists in Greek.* On this last head, as the Hebrew is an uncommon study, because it is confined to one set of topicks, whereas the themes of the Greek tongue are numerous, this latter is always preferred on this as well as other accounts, when an alternative is necessary, by reason of the scantiness of the time allotted to academical studies. And it is a fact that those who neglect Hebrew in their college exercises scarcely ever think of attending to it after. Therefore the greater part of such as desire an earlier acquaintance with the Bible, than the English version affords, recur to the Septuagint. The Septuagint is understood better than the Hebrew Testament. The Septuagint was translated from the original at a time when the task was free from many difficulties that attended the version by authority. Now the Septuagint carries its own lights with it, which the original does not. Without the collateral version of the Septuagint, the bishops found words, occurring only once, inconvertible. Still, where the proportion of our studies will admit of it, it is highly desirable to blend both languages; for, after all, the Septuagint is confessedly defective, and it must be a sublime delight to listen to the echoes of the very sounds which Moses heard from the mouth of God.

There is a circumstance about the reputation of many moderns of transcendant genius, which is all folly and blindness to the illiterate. I allude to the practice of crowning an author, distinguished in the path of an ancient, with a wreath of laurel from the grove of antiquity, in which that path terminated. A classick mind receives an idea of Gray like lightning, from knowing he is the modern Pindar. What must have been the feelings of La Harpe in 1789, when, in the midst of the French academy, the orator called him the French Sophocles! But it is perfectly indifferent to a common Spaniard, whether Villegas of Nagera is the Spanish Anacreon, or not. A mere Englishman gets no new impression of the genius of Cumberland, although he *is* their own Aristophanes; and what does it signify to most Americans, that Mrs. Morton is the American Sappho? It is indeed all Greek to them.

This is a reading age; and all read to understand. But there are many attick allusions, besides quotations, in most of our own classicks, which are not only unintelligible to unlearned readers, but even shed a gloom over the passage they were meant to illustrate. Many thoughts are extremely beautiful, which, when they are divested of a certain air of antiquity, instantly evaporate. Some of the best English songs are instances of this; which shews how completely the whole mass of our literature is leavened. Among the thousand inventions, by which idleness is comforted and abetted, how many there are to render reading easy! It is really quite an art, and the rules are perfectly simple. There are classical dictionaries, and albums, and encyclopaedias, of all sizes. Science is taught in abridgments, and authors are reduced to their beauties. There is not a poem published without a mint of explanatory notes. To these facilities there is no end. They are stale and unprofitable. They, who are in the habit of using them, find them indispensable. Certainly this is too superficial; the best way of rendering reading easy is to get a liberal education, and then there will be no necessity of resorting to compilations.

But these last motives may be extended.....almost to the limits of English literature. Take the poets only. Akenside derived his sentiments from Greece. Gilbert West, who was the master of Warton, and Mason, and Gray, formed himself upon the Greeks. The poems of Thomson shine with the light of Greece, particularly Liberty, and the Winter Season. Pope and Cowper are rival translators of Homer. Yet perhaps Milton has the deepest tinge of any of them. Whether the power of these ancients over him, or his over them, were greatest, it is hard to tell. You may consult his spirit in vain. But, without extravagance, he wrote even his religious poems in a strain as if he had been a Grecian poet. Yet half that admire Milton are ignorant of half the cause they have. In reading many of his finest passages they are as blind as he was when he composed them. The kind of sympathy which they must have who desire to commune perfectly with him, suggests itself at once. An appropriate illustration of it may be borrowed from the effect of the eloquence of Fox. Would it have ever been so powerful, had he never read Demosthenes at college?

How profoundly must they have felt it, who had read Demosthenes at college, as well as he !

The drama constitutes an essential part of the amusement of the people, as well as of the literature of the nation. The theatre decides the publick manners, and influences the morals. Thalia is enchanting, and the tears of Melpomene are far more pathetick than the precepts of Paley. At the theatre all are delighted, and almost all are criticks. The bare reading of a good play is seldom unaffecting. Giving a reasonable importance to the drama, the regulation of it is really a vivid concern. Indeed this appears to be a general sentiment. And as criticism never acts with more effect, than in this department, so it seems to be exercised with more frequency in this than in any other instance. Where are the true principles of this kind of criticism to be found ? Shakespeare is never admitted as authority for any but himself. The principles of the French drama are excellent. Whence did they derive their excellence ? The rules of the regular drama are taken from the Grecian, and with great propriety, for there they rose from the merest poverty to the greatest splendour. It may be pedantry to track tragedy back to the *old goat*, but there is a degree of propriety in retracing the footsteps of comedy through *the streets*. Æschylus, Euripides, and Sophocles are living commentaries upon every modern tragedy. Lee has revived Oedipus, and Electra is an everlasting model. It is an interesting as well as a beneficial employment to compare a dramatist like Sheridan with the Menander of Terence. How can it be otherwise, when Julius Caesar took pleasure in comparing Terence with Menander, although he found him only half Menander !

The classick habit of quoting Greek for republican sentiments, and those who spoke it for illustrations of republican virtues, renders Greek an engaging and an important part of American education. It is natural for the men of any government to turn to its ancient history, if they mean to make the government their study or their object. This is sometimes done from an impulse of vanity. Princes affect the Caesars. But Harmodius and Aristogiton, Aristides and Themistocles, those who slew the tyrant, and they that resisted despots, are the gods of the republick.

Sometimes the works of such, as wrote under commonwealths, are searched for republican principles. Yet many may smile to recollect that Plato said a people would be happy *ει μεν οι Βασιλεις φιλοσοφησωσιν, ἡ βασιλευσωσιν οι φιλοσοφοι.*

The commercial, military, and civil events of Greece attract a principal part of their attention, who love their country and are sensible of the dangers of republicks. The court of Susa was not so fatal to the liberties of Greece, as the spirit of party. And it was from musing on the ruins of Athens ; it was from dwelling on the departed splendour of Greece, and from conversing with the echoes of her plains, and with the shades of her dead, that Ames began to gather that inspiration, which filled his mind with wisdom and his soul with fear, and which ranks him with the civil prophets, with Laocoon and Jonah.

FOR THE ANTHOLOGY.

ORIGINAL LETTERS,

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN THIS COUNTRY.

LETTER THIRTY FIRST.

ROME, DECEMBER 4, 1804.

MY DEAR FRIEND,

WE have now been in Rome twenty one days, and have been more regularly and constantly occupied than in any other city of Europe, and yet the termination of our researches appears to be still far distant. I was considering the subject of arches in a former letter, when the abuses of the Christian religion so far excited my zeal, as to lead me to a digression of eleven pages. I hope you will forgive it. Besides the three celebrated arches of Titus, Septimus Severus, and Constantine, there are the remains of a small one erected to Septimus Severus by the merchants and mechanicks of Rome, and a large one, called the Arch of *Janus Quadrifrons*, so named from its having four fronts or faces. There were a considerable number of these buildings erected in Rome, which antiquaries agree were intended merely as shelters for the passengers from the rain and sun. Judging from this splendid remnant, we should form a high idea of the magnificence of the Romans, who converted even temporary shelters into solid, durable, and even elegant edifices. There are but two imperial mausolea still extant, but they were the most splendid; that of Augustus which stood on the eastern bank of the Tiber was one of the proudest ornaments of Rome. After that emperor had succeeded, by the death of Antony and Lepidus, to the sole government of the empire, his next care was to preserve to himself a sort of immortality. It has not been an unusual thing among princes who had no external or internal enemies to subdue, to set themselves about the erection and establishment of trophies and institutions, by which and in which they might survive the merciless rigours of the tomb. Not content with living in marble under the hands of the ablest sculptors; dissatisfied even with the flattering portraits drawn by the immortal pens of Virgil and Horace, Augustus resolved to erect the proudest mausoleum which the world had ever seen, and, as some writers insinuate, foreseeing what happened after his death, his own apotheosis, he intended that his mausoleum should also serve as his *temple*. Alas! How vain are the hopes and expectations of men founded upon any supposed permanency in human affairs. Torn by the rude hands of Vandalick invaders, and the ruder assaults of Papal barbarity, the mausoleum of Augustus exhibits now but a melancholy resemblance of its former grandeur, a sad emblem of human life: converted into a *bull baiting* theatre, it is now one of the humblest objects of publick admiration

at Rome. In the verses of Virgil and Horace, however, Augustus yet lives in gayest verdure. Time, instead of diminishing the beauties or the value of their praises, has enhanced them. This ought to convince the great, that it is much wiser to feed and patronize *living* merit, than to raise mausolea for the dead. The best cinerary urn of an emperour is a sublime effusion of a grateful muse. This mausoleum was a circular building, one hundred and thirty two feet diameter (longer than the longest college at Cambridge) and two hundred and thirty six feet high (higher than the steeple of the Old South.) It was wholly clothed or ornamented with white marble columns and pilasters of a grandeur and beauty surprising. It was ornamented also with statues, of which that of Augustus was placed on the top of the edifice. Two superb obelisks of Egyptian granite were also erected before the entrance. These two obelisks yet remain at Rome, and enough of the building is still preserved to shew its general construction, and to enable you to form a correct idea of its grandeur.

Its present state of dilapidation, and that to which the mausoleum of Adrian is reduced, is owing in a great degree to the zeal of the popes, who have pulled them to pieces to erect churches. Those of us who do not think that exquisite sculpture, inimitable architecture, and ravishing examples of the talents of the pencil contribute to make us more devout, or more attentive to the preacher, regret the loss that the fine arts have sustained in losing these admirable models of architecture. That you may not think I am unreasonable in this censure, let me observe, that I know by experience, that the impression made by these very gorgeous and splendid churches is a very different thing from devotion, and that marble massive columns and floors render the churches extremely cold in winter, and dangerously damp in the summer. I owe a severe illness to the *coldness and dampness* of St. Pauls.

The emperour Adrian erected another mausoleum, with a view, it is supposed, of eclipsing that of Augustus; it is on the opposite side of the Tiber, and so situated that you could see and compare them together. It was more advantageously placed than the other, because he erected a *fine bridge* directly in front of it, so that the mausoleum forms a fine object in termination of the vista formed by the bridge. Having been stronger than that of Augustus, it has always served as a fort, and it is one of the noblest citadels in appearance in the world. This has served to preserve it in a more entire state than its rival. Its base is square, and is two hundred and fifty three feet long (considerably longer than Boston state house I believe.) Above the base it is circular, and its circumference there is five hundred and seventy six feet. It was *all incrusted* with marble; it had forty eight superb columns, which are now to be seen in *all* their beauty (and they are extremely fine) at the church of St. Paul; between the columns were as many niches, all filled with statues. The second story was ornamented precisely in the same manner, and a superb dome finished the edifice. After the fall of the Roman empire it served for the defence of the city. It is now called the Cha-

teau St. Angelo, from the statue of St. Michael, which they have erected on the top, in the place of that of Adrian.

The only grand mausolea, except the above, of which there are any considerable remains, are the tombs of Caius Cestius and of Cecilia Metella. The pyramid of Caius Cestius, who was only a private citizen, is built in imitation of the famous pyramids of Egypt, and, as it is the best preserved, so it is in my mind one of the greatest beauties of Rome. It was raised in three hundred and thirty days to fulfil a direction in his will, and his ashes were placed in it. It is clothed wholly with white marble of a foot thickness. It is quadrangular or four sided ; is one hundred and thirteen feet high, and eighty nine feet wide at each base. It is a simple object which, you will recollect yourself, does not admit of ornament. Indeed it repels it. Its simplicity and grandeur are its charms. The tomb of Metella was erected to the wife of Crassus. It is of a *spherical* form, and is one of the most splendid, magnificent, and best preserved monuments of Rome. It is eighty nine feet and an half in diameter, of course two hundred and seventy feet round. The most *surprising* circumstances about it are the monstrous size of the stones with which it was built, and the inconceivable thickness of the walls, which I should think are about thirty feet.

It is evident that this lady's friends were resolved to render the *monument* as immortal as human works can be. So far they have succeeded. It is now strong enough to endure many thousand years. It is also very beautiful, and does honour to their taste, but alas, alas ! ! how vain are human exertions, the sarcophagus (the cinerary receptacle of the *ancients)* which contained this lady's ashes, and for which *alone* this mighty fabrick was erected, is gone to grace the collection of an *antiquary ! ! !* I had seen it at the Palais Farnese before I saw the tomb. You will repeat with me the old but ever interesting adage, " Vain is human grandeur ! !"

NAPLES, DECEMBER 27th. 1804.

The reception which we have experienced at Naples has been more agreeable than that we have met with in any other city of Europe. Two American families, and a large English society, render the residence in this city extremely agreeable to those of us who do not speak well any foreign language. At the house of Mr. F. a great banker of this place, who married a most beautiful and accomplished American lady, Miss H. you meet the first society in Europe. I say in *Europe*, because it is the fashion in every country of Europe to travel to Naples to pass the winter under milder skies. In a party last evening we met two Russian princesses and their children, a German prince and princess, a Polish nobleman, several Dutch gentlemen of fortune, the ambassadresses of Portugal, of Great Britain, and of Spain, an English nobleman, English navy and army officers and private gentlemen, a Corsican lady of rank, several princes, nobility and gentry of this kingdom. It

must be acknowledged, that if the party was not pleasant, it could not be attributed to want of *variety*. It might be thought, perhaps, that there would be the confusion of Babel, but it is not so. But two languages were spoken generally, the *French and English*.

All Europeans speak French fluently, which is the grand secret of the influence France has acquired and maintained throughout Europe. I am surprised that more has not been attributed to *this cause ;* but in cases of this sort, men are fond of searching for remote and deep causes, and often overlook the more simple and operative ones.

If Great Britain could succeed to make the English the court language of Europe, and bring the French into discredit, it would do more towards the annihilation of French power, than her arms or money can effect.

The truth is, that people are fond and proud of speaking a foreign language ; it gratifies their pride of literature. Even the Italians, though they hate the French, speak their language among each other in fashionable circles. A Frenchman is at home every where ; he finds his language, his dress, his cookery, his dancing, the literature of his country praised and admired in every country. What an inducement to intrigue ! What means are furnished for the success of it !

In proof of the soundness of this opinion, I can quote Great Britain, which is the only country in Europe where the French language is seldom spoken, and where we find accordingly that the means of gaining an ascendancy are more limited. If the English had as universally known the French language as the Germans and Italians do, I believe Great Britain would have been revolutionized in 1795.

I see by our late papers, that although you have had some partial successes in federalism, yet the general cause of jacobinism is progressing with *sure and unvaried steps ;* that neither good sense, sound arguments, or experience, are sufficient to teach our unhappy fellow citizens the folly of the doctrine, which our patriotick bawlers are preaching, and which are so flattering, yet *surely* destructive to the happiness of the people.

I assure you, nothing appears so absurd to a man who travels in Europe as this conduct. At the very moment when all the world are awaking out of their recent lethargy, when all the ridiculous cant of equality, and perfectability, and soundness of human reason, are exploded ; when the very name of *jacobin is detested* in France, England, Italy, Germany, Holland, and Switzerland ; when the name of an innovator, or democrat, is considered as synonimous with knave, robber, depredator of private property, destroyer of publick peace, reviler of religion ; when every such disturber is hunted like a wild beast ; we see and hear these exploded follies and vices still held in honour in our country ; we notice the champions and admirers of Robespierre and Marat in full credit, and even in power.

What I say of the present temper of Europe, is not declamation or hearsay ; it is founded on positive remark. What I have noticed of the temper of our own jacobins is equally so. The A's, and other bawling patriots of our country, were the *unqualified* eulogists of Robespierre, and I recollect the introduction of one of Robespierre's speeches in the Chronicle with something equal to "Holy Robespierre ! Pray for us." If these very Americans, friends of France, but better friends of mad confusion, were to visit *any* of the continental countries of Europe, and their political principles were known, I am sure they would speedily receive their *exeat regno*, or their mittimus to a more limited place of liberty. But I derive some consolation from the present condition of Europe. I cannot believe that our people will be willing to hazard, by destructive measures, a state of things which the history of all Europe teaches them must terminate in the worst of despotism, and in the utter confusion of the promoters of it.

ANECDOTES OF PUBLICK SCHOOLS AND LITERARY ESTABLISHMENTS IN ALL NATIONS.

AMONG the Magi and the Bramins, who were the first that united the profession of religion with that of the sciences, temples and woods were the places in which they assembled their disciples, and where they infused a due mixture of mystery into their religious and philosophical dogmas. The library of Alexandria, which was called by the Egyptians "The Magazine of Remedies for the Soul," was not so ancient as that of Sicyon. Berytus and Benares boasted of their schools ; the latter is esteemed by Voltaire the most ancient university in the world. Among all these nations, the ruins of observatories, meridians, and other establishments for instruction, are still discoverable. Moschus the Phoenician gave to the world the first example of the leader of a sect. It is believed that the Jews set apart to the cultivation of letters one particular place, which they called "the City of Letters." *Urbs Literarum.* Solomon erected at Jerusalem his college called *Domus Sapientiae*, "The house of Wisdom," which contained a publick library, and, according to some writers, a cabinet of natural history. Susa had a royal library ; Crete a Lyceum, the rival of that at Athens. Cicero mentions an ancient academy among the Rhodians. The law called by the Romans, *Lex Rhodia*, *De Jactu Retium*, was borrowed by them from the maritime code of those islanders. Eumenes, king of Pergamus, was a protector of letters ; and the library of his royal city has been compared by some historians to that of Alexandria. It has been pretended that the first academies were of Egyptian establishment ; that the Egyptians had private colleges where the priests employed themselves in studying the mysterious operations of nature, and the art of magick ; that the mysteries of Eleusis were derived from one of these collegiate establishments. Meyer, who wrote a history of these secret assemblies, speaks of the college of

Samothrace, the members of which believed that they enjoyed the peculiar assistance of the gods throughout all the trials of life; of the college of Persian Magi, who knew how to perform very extraordinary things, and from whom Apollonius Tyanaeus derived his knowledge of sorcery; of the college of Bramins who commanded the elements, and called down rain and tempests, winds and thunder, at their will; of the Celtick college of Druids, who also penetrated into the secrets of Nature, and who, as some say, were able to predict future events; of the Roman college of augurs, whose mystick ceremonies imposed the belief of prophetick powers.

The school of Pythagoras is the earliest specimen we have of *a college* among the Greeks. The Pythagoreans lived in common. The Olympick games at Pisa, and the festival of the Panathenaea, ought to be considered as establishments for instruction. The Portico, the Academy, the Lyceum, are only the distinguishing appellations of the most celebrated *schools* of Greece, where Plato, Zeno, Aristotle, Aristippus, were the *schoolmasters*. The latter was the Voltaire of Greece; many females of celebrity attended his school. To Pisistratus we owe the foundation of publick libraries; for it was he who first opened his own to the publick. The library of Apellicon preserved the books of Aristotle.

In the time of Alexander, the first botanical gardens, and the first cabinet of natural history, appeared in Greece. One of the Ptolemies, his successor at Alexandria, caused the reappearance of Egypt on the literary stage; he founded there a museum, and the library of the Bruchion, which contained at first one hundred thousand volumes, and was increased to the number of seven hundred thousand, of which three hundred thousand were deposited in Rachotis, a suburb of Alexandria.

Sicily was but a part of Greece, and had her own publick schools, whose professors received salaries from the government, at the time when Charondas was the legislator of Catania. Ctesias, of Leontium, now Leontini, taught rhetorick to his countrymen. There were schools at Messina and at Himera, now Termini, which produced the famous Epicharmus, inventor of the modern comedy.

Musick was publickly taught in Sicily, and throughout the kingdom of Naples. The modern Encyclopedists have their prototypes among the Greeks of Sicily; for such were Docearchus, of Messina, and Gorgias, of Leontium, of whom the former wrote a treatise on geography, one part of which yet remains to us, and the latter, Orations, which have come down to us in ruins.

The Prytanea were places of instruction supported by government, of which there were twelve or fifteen in Greece and the colonies. The word *museum* is found among the Greek writers, as signifying a collection of things relative to the fine arts, and a place where literature was taught;* there was an establishment of this kind at Athens, at Stagira, the birthplace of Aristotle, and at Troezene. Strabo mentions one at Alexandria also, where mathema-

* Athen. et Cas. in Athen.

ticians, philosophers, rhetoricians, and poets were maintained and honoured. He applies to it, indiscriminately, the terms museum and college.

From Greece we immediately pass over to Rome, which had its schools at the beginning of the fourth century, after the building of the city. Dionysius, of Halicarnassus, relates that Appius Claudius, the Decemvir, saw the daughter of Lucius Virginius, for the first time, while she was reading in a school. If any credit is to be given to this passage, we must conclude that Rome, so decried for barbarity and ignorance, contained schools, not only for their men, but for their women also. They confined them, however, to the rudiments of instruction ; for the spirit of their government, and severity of their manners, did not admit of a more extensive system of education.

Rhetoricians and sophists dared to open new schools, in which they pretended to establish new methods of instructions ; but the Romans did not suffer it, looking upon it as a dangerous innovation. A state, yet in its infancy, surrounded with powerful enemies, was obliged to be circumspect and distrustful ; and the decree of Domitius Ænobarbus and L. Licinius Crassus, the censors, shut up the schools.

The Romans, at the same time they adopted the Greek philosophy, introduced all the different systems of the Greek philosophers ; but their sectaries had no rendezvous for the purpose of publick disputation. Some pretend that Stigidius Figulus held a school of Pythagorean philosophy, and that Antiochus, of Ascalon, taught in publick the dogmas of Plato. We have no certain information as to the existence of these schools ; all we know is that it was the fashion among the Romans to adhere nominally to certain sects ; that M. Brutus called himself a Platonist ; that Cato, of Utica, was a Zenonist ; Crassus, a Peripatetick ; and Pomponius Atticus, an Epicurian.

Under the government of Augustus schools multiplied, and grammar was more generally professed than it had ever been in Greece, where all the schools confined themselves to the teaching of philosophy in general, or of the art of declamation and gymnastick exercises. Cremona, Padua, Milan, Mantua, had their seminaries of learning. The temples, the basilica, the theatres, resounded with the lessons of rhetoricians, grammarians and philosophers of the day ; they recited compositions, declaimed, and held disputations. The scholars were very eager to dispute, in order to receive the acclamations and plaudits of the people ; and this acquired them the name of *Scoliastae*.

Under the reign of Vespasian, professors were paid out of the publick treasury ; Quintilian was of the number. Trajan founded academies where poets and orators read their own productions. Adrian built the *Athenaeum ;* and added to the chairs of orators and grammarians, those of philosophers, who mingled the theories of Platonism with some practical notion of physick. Junius Moderatus was a professor of medicine, or of natural philosophy. The

emperours themselves took pleasure in presiding at these assemblies of the learned. Domitian had already added a publick library to the publick schools.

There were twenty two libraries at Rome, either publick or private. Lucullus, Atticus, and Cicero, possessed very valuable collections. Julius Caesar instituted the first publick library, and Varro was appointed librarian; then followed that founded by Augustus on the Palatine hill, called the library of Apollo; that in the temple of peace, called the Ulpian library; that of the capitol, and that of Tivoli. These libraries were arrayed in stalls, and set off with great magnificence.

M. Aurelius augmented the number of professors.....he dedicated a statue to Frontinus, the professor of grammar. Gordian elevated several grammarians to the first dignities of the state. This emperour acquired by descent the famous library of Q. Serenus Sammonicus, which contained sixty two thousand volumes. Aurelian ordered every year copies to be made of the works of Tacitus, from whom he used to boast that he was descended; he encouraged the study of jurisprudence, which now became the fashionable pursuit, and was publickly professed and taught.

The Gauls, Spain, Egypt, Greece, Macedon, and other large provinces of the Roman empire, had their own theatres, amphitheatres, temples, and schools of learning.

But this great empire was soon torn to pieces by factions, her throne was set up to auction, her praetorians and legionaries sold the state. The schools were abandoned, the publick treasury was only open to reward the soldier who had set his commander on the throne of the world, but shut against the claims of learned men and publick teachers, who were looked upon as useless incumbrances on society. The fall of letters hastened the fall of the empire, and the ruin of the empire completed the ruin of letters.

Constantine the Great had established publick schools at Byzantium; he had erected libraries and monuments of the Fine Arts. The last had received a new life; but the western empire declined daily. Under Augustulus, hordes of barbarians advanced to Rome, which was possessed by the Heruli, the Goths, the Ostrogoths. The last mentioned nation had, however, a wise leader in Theodorick, who felt the necessity of some establishments for instruction. Cassiodorus, his prime minister, founded, at Rome, the first school for the explanation of the sacred writings, about the commencement of the sixth century. Rome had possessed many learned pontiffs since Celestin, who called a council to condemn the Nestorian heresy. Another council, under Valentinian, assembled fifty six bishops at Rome. That convoked by Saint Leo against the Manichaeans is not the least famous, any more than those remarkable ones which were held under Gelasius, Symmachus, &c. Justinian, after having gathered the laurels due to the military achievments of his generals, Narses and Bellisarius, aspired to the fame of a legislator and a protector of learning. A disciple of the great Theophilus, he conceived the project of a new code of laws, which he engaged the ablest lawyers of his time to execute.

The Lombards shewed no great devotion to the cause of literature. We hardly know whether they had any publick schools ; yet they cultivated jurisprudence and the law of feudal tenures. The collection of Lombard Institutes, proves that there was no deficiency among them of political knowledge. Alboin, cruel as he was, appears to have governed with wisdom ; the invention of several warlike instruments, and improvements in military tacticks, is attributed to him. But the prince who signalized himself most among them, by his laws, and by the science which he discovered himself to possess, was Luitprand, the seventeenth of their race.

The best informed Romans of this epoch employed themselves in the search of ancient MSS. but we can discover no traces of a school, except for the study of grammar and of the Scriptures. To the grammarians of this age we are indebted for two or three MSS. of Virgil, Terence, and Martianus Capella. The first bears the title of a Roman consul, who was the corrector of it ; it is that MSS. which is known to the learned by the appellation of the Florentine Virgil.

Two nations only have yet filled the page of history ; the Greeks and Romans. The rest of Europe was inhabited by ignorant people, known to us hardly by name. The Gauls, the Germans, the Britons, were called barbarians ; their druids and bards were at the same time priests, poets, and astronomers ; they taught in woods like the Pythagoreans, but without their community of life, or mystery of science, which were adopted by those philosophers as the fundamental laws of their school.

Marseilles, in 164th. year of Rome, was inhabited by a Grecian colony. This city became famous in a very short time. The youth of the Gauls and of Italy crowded to her schools, which possessed a high reputation under the Romans, and maintained it after the fall of the empire. The same was the case with Lyons, Bordeaux, Autun, Narbonne, Toulouse, down to the fifth century, which was the epoch during which Eusebius professed philosophy at Lyons ; Victor, the arts of oratory and poetry in Burgundy ; Securius Melior, that of eloquence in Auvergne.

The irruption of the northern nations proved the destruction of letters. The history of these times presents us only a series of unheard of cruelties, and unexampled acts of perfidy. Clotaire II. gave the French the enjoyment of a few peaceable moments ; he had some taste for learning. His son, Dagobert, in spite of his debaucheries, paid more attention to it than any of his predecessors ; but his efforts were useless, and superstition got the mastery of his genius.

Germany, which had been the cradle of these ignorant invaders of the Roman empire, was not in a state of greater advancement ; her bards and druids were less instructed than those of Gaul. Even the Saxons, who passed for the most polite of her tribes, had no establishments for publick instruction.

Spain, whilst part of the Roman empire, had profited by the illumination of the capital of the universe. We cannot tell whether there were or not any schools in Spain during the time of the Visi-

goths ; but it is certain that in the fifth and sixth ages there were institutions of that nature, institutions which owed their origin there to the spirit of christianity.

Among the Arab conquerors of Spain learning was sedulously cultivated. They established an historical academy at Xativa, and other academies formed for the accommodation of learned and ingenious men who met together to communicate knowledge, and devise the means of cultivating the sciences with most effect. In their numerous colleges, schools, and universities, grammar, law, theology, in short, all the sciences, and even the fine arts had their professors. The most celebrated among them were those of Murcia, Granada, and Malaga. Small towns, and even villages, had their colleges, many of which were founded by Hakem, the protector of sciences, and father of the academy at Cordova.

We now arrive at the age of Charlemagne, who has been styled a new star, equally brilliant for military and political talents, and a taste for literature. All the princes and sovereigns of the time were penetrated with respect for so extraordinary an hero. The bishops, who, by their spiritual power, had acquired some ascendancy over the civil government, when met at the council of Frankfort, were astonished to see among them a king adorned with all the lustre of majesty come to judge them as their supreme arbiter; and they willingly submitted to this great man. The idea which he conceived of opening publick schools in his own palace, is truly great. I have said, that to him is owing the establishment of an academy ; to him also is owing the reformation of the art of writing, to which he gave a more agreeable form, and which marks an epoch in diplomatick history. The emperour, and his sister Ada, an abbess in Germany, caused many copies of the Gospel to be written in letters of gold.

It has been pretended by some historians that classical books were unknown in France at the time of Charlemagne. The celebrated letter of the emperour to Paul Warnefrid, if it were genuine, might be a proof to the contrary ; for Charles says, or is made to say, in this letter, that in Greek he could rival Homer, and in Latin Virgil, &c. But what ought to surprise us the more in this letter is, that we observe there that this very Warnefrid taught the Greek and Hebrew languages. Another kind of literature peculiar to Charlemagne is that of enigmas ; it was, in fact, the court jargon of the day.

The following curious specimen of verses is attributed to Charlemagne, and is said to have been prefixed by him to a copy of the Gospels, which he sent to Pope Adrian.

Hadriano summo papae pariterque beato,
Rex Carolus salve mando valeque Pater.
Praesul apostolicae munus hoc sume cathedrae ;
Viles sunt visu, stemma sed intus habent.

SILVA, Nº. 53.

Jam silvae steriles.

LUCAN ix. 966.

THEOCRITUS.....SOLOMON.

LANGHORNE, in his comment on Collins's Oriental Eclogues, has adopted from another critick an opinion, "that Theocritus borrowed some of his finest images and descriptions from Solomon." He observes, that "as the Septuagint translation of the Old Testament was performed at the request, and under the patronage of Ptolemy Philadelphus, it were not to be wondered at if Theocritus, who was entertained at that prince's court, had borrowed some part of his pastoral imagery from the poetical passages of those books." "His Epithalamium," he continues, "on the marriage of Helen gave him an open field for imitation; therefore, if he has any obligations to the royal bard, we may expect to find them there. The opening of the poem is in the spirit of the Hebrew song, and the figures in his description of Helen plainly declare their origin."

ENGLISH CUSTOM OF DRINKING HEALTHS.

The English, though possessed of a great deal of pride, are generally, as regards themselves individually, characterized by a certain degree of reserve, modesty and decorum. Yet they have one custom which is an open violation of all these. I allude to the practice at their publick dinners of drinking the healths of persons present, which is prefaced by the most exaggerated praises; after these are concluded, the company empty their glasses with "*three times three.*" The individual who has been *beſraised*, then rises, and either puffs the person who has just puffed him, or, what is not quite so bad, bestows his flattery on the whole company.

I was a witness of the grossness of this custom at a lord mayor's feast in Guildhall, where I happened to sit near the new and old mayor, and the cabinet ministers, many of whom, as well as other characters of the first distinction, were present, as is usual on this occasion. After the king and royal family had been drank, they commenced giving the healths of the late, and actual mayor, the new members of parliament, &c. each of whom had of course to make a speech. Mr. S. who was the retiring mayor, and who had been chosen one of the four city members of parliament, distinguished himself. He was seated on the right hand of the new mayor, and when the other toasts were finished, he rose, and proposing the health of his successor, made the most fulsome panegyrick upon him. As soon as it was over, the mayor, determined not to be outdone, rose and said, "Gentlemen, I beg leave to propose to you the health of Mr. S. a gentleman whose conduct I am sure

has not only given satisfaction to this city, but *to the whole world !*" When the health of the new members was drank, each of whom had to return thanks separately, the late mayor arose in his turn, and said, with a self complacency that could hardly be surpassed ; " My lords and gentlemen, I return you my thanks for the honour you have now done me, and I beg leave to say that the conduct of Mr. S. the representative, shall never disgrace that of Mr. S. the lord mayor !" It was easy to perceive that some of the distinguished courtiers were inwardly amused at the *bonhommie* of these citizens.

A NEW NOTE ON SHAKESPEARE.

" GADSHILL," in Henry IV. part I. says Steevens in his edition of Shakespeare, " receives his title from a place on the Kentish road, where many robberies have been committed."

In an action against the hundred of Gravesend, for a robbery on Gadshill, upon the statute of 13 Ed. 1. it seemed hard to the inhabitants, that they should answer for robberies committed on Gadshill, because they are there so frequent, that if the inhabitants should answer for all of them, they would be utterly undone. And Harris, Serjeant, was of counsel for the hundred, and pleaded, " that time out of mind, &c. *felons had used to rob on Gadshill*, and so prescribed to be discharged."

A joke is a rare thing in a book of reports, but this may be found in 2. Leonard, page 12. It will be understood by any common lawyer, but that the *lay gens* may also perceive it, it will be sufficient to observe that *prescription*, in the law, is when a man can shew no other title to what he claims, than that he, and those under whom he claims, have immemorially used to enjoy it.

GRECIAN PICTURES AND STATUES.

Winkelman, in his Reflections on the Painting and Sculpture of the Greeks, a work elegantly translated more than forty years ago by Fuseli, observes, " that the fairest youths danced undressed on the theatre ; and Sophocles, the great Sophocles, when young, was the first who dared to entertain his fellow citizens in this manner. Phryne went to bathe at the Eleusinian games exposed to the eyes of all Greece, and rising from the water became the model of Venus Anadyomene. During certain solemnities the young Spartan maidens danced naked before the young men ; and strange as this may seem, it will appear more probable when we consider that the christians of the primitive church, both men and women, were dipped together in the same font. Then," he continues, " every solemnity, every festival afforded the artist opportunity to familiarize himself with all the beauties of nature." To these and similar causes the abbé, with something more than a slender probability to support his supposition, ascribes the amenity attributed by Pliny to every picture and statue which in his time bore the name or carried the stamp of Apelles and Phidias.

EDWARD WINSLOW,

Governour of Plymouth Colony, was among the most efficient and illustrious settlers of New England. In 1646, as agent for the colonies, he left this country, to which he never returned. His talents and fidelity in the despatch of publick business, recommended him to Cromwell, who appointed him the first of three commissioners to direct the operations of Penn and Venables in their famous West India expedition. He died on board the fleet, May 8, 1655. His portrait, showing a black, penetrating eye, large whiskers, and an expressive countenance, is in possession of his descendant, Dr. Josiah Winslow, who inherits the old family estate, called Careswell farm, in Marshfield, which is, we believe, the only patrimony successively occupied and regularly transmitted in the posterity of the pilgrims. Governour Hutchinson thus concludes a record of his death. "He was a gentleman of the best family of any of the Plymouth planters, his father Edward Winslow, Esq. being a person of some figure at Droughtwich, in Worcestershire. An elegy occasioned by his death has much of the spirit of Thomas Laffin's epitaph, which I remember to have read in Stepney churchyard.

The eighth of May, west from Spaniola's shore
God took from us our grand commissioner,
Winslow by name, a man in chiefest trust,
Whose life was sweet, and conversation just,
Whose parts and wisdom most men's did excel,
An honour to his place as all can tell."

GRECIAN SONG.

This song was composed in honour of the restorers of liberty to Athens, after the usurpation of Pisistratus. The original is in Athenaeus.

I will wear my sword covered with myrtle leaves as Harmodius and Aristogiton did, when they slew the tyrant, and restored the government of law.

Dear Harmodius, you are not yet dead. It is said that you are now in those blessed isles, the abode of Achilles, the swift footed and the valiant son of Tydeus.

I will wear my sword covered with myrtle leaves as Harmodius and Aristogiton did, when they slew the tyrant Hipparchus at the Panathenaean festival.

Everlasting be your glory, dear Harmodius, dear Aristogiton, for you slew the tyrant and restored to Athens a government of law.

ADDISON AND JOHNSON COMPARED.

The merits of Addison and Johnson, as periodical writers, have been often discussed. The former, being the first author in that style, is generally placed on higher ground, insomuch that a scholar and a critick of the present age informs us, with even dogmatical decision, "that it is an infallible mark of false taste to prefer the Ramblers of Johnson to the Spectators of Addison." The merits of those two great men, however, are so dissimilar, that, though adapted to promote the same *ends*, the exertions wear a distinct form, and so varied is genius in its operations, so versatile in its nature,

that the most exuberant chaplet may be wreathed for the one without in the least diminishing the laurels of the other. Addison was the founder of one school; Johnson of another. Addison allures, entertains, improves us; Johnson commands, astonishes, and elevates. The one addresses us as rational creatures, to whom refinement is advantageous; the other as accountable beings, to whom amendment is indispensable. The essays of the one might have proceeded from a Pagan moralist; but the exhortations of the other bespeak the christian divine. I would place Addison on the shelf with Plato, but the bust of Johnson should fill a niche with Socrates. The one endeavours to *efface errour*, the other to *destroy sin*. If I may be allowed the distinction, Addison addresses the *heart*, Johnson the *soul*, of man. Their difference of style is suited to the peculiar difference of their effort. The one has the harmony of the spheres; the other the fervour of the elements. We read a paper of Addison, admire, and read on; we peruse a sentence of Johnson, and stop to wonder. The former has Medicean symmetry; the latter Colossal immensity. Addison evinces Corinthian elegance; Johnson Dorick proportions. In the one we view the lineaments of Parnassian Apollo; in the other the features of Olympian Jove.

DUELLING.

The passion for duelling was carried so high in the reign of Louis XIII. that when acquaintances met, the usual inquiry was not as it is at present, what news do you hear? but, who fought yesterday? Perhaps it was about this time that our petty gentlemen and men of honour were called *blades*. The French used the word *lame* and *bonne epée* in the same sense.

ENGLISH ELECTIONS.

They have become in many cases only a miserable deception, a detestable farce. In the great cities and counties, the opposing candidates are obliged to appear for some hours every day on a stage, like mountebanks at a fair; with this difference, that they are not treated with the same respect. For in the former case they are bowing and soliciting, to be enabled to carry on their juggling on a different theatre; while the crowd, composed of the vilest and filthiest of the populace, are occupied in vociferating against them the foulest insults and abuse. Hearing my landlord attacked one day, by a canvassing party, to give his vote to Mr. Sheridan, which he stubbornly refused to do, I asked him, "how he could reconcile it, as he was a violent Foxite, and Mr. Sheridan was of the same side?" "No matter, we must have an opposition member." "But how? Your own party is in.....oppose yourself?" "Yes, we must always have an opposition member for Westminster." This paradoxical absurdity is in the true spirit of factious liberty.

Yet corrupt and degenerate as they have become, they serve in some degree to support the spirit of liberty, and to shew the inestimable value of the elective principle.

FOR THE ANTHOLOGY.

COMMENTATORS.

"Must I for Shakespeare no compassion feel,
Almost eat up by commentating zeal?"

SAYS the author of "the Pursuits of Literature;" an observation which it is to be hoped every man is prepared to despise on first acquaintance. Any one who is not willing to make his head the footstool for aspiring insolence to mount, must feel the gorge of contempt rising at such efforts to abase reputations so faithfully earned, and to which so many hours of a short and precarious existence have been devoted. Poorly indeed is a reader compensated for the time which he has dedicated to the pages of genius, if, by one sweeping sentence of condemnation like the present, he is doomed to believe that all such moments are worse than thrown away. No: so long as my mind retains a capacity to see and admire superiour splendour of intellect, so long will it dwell with rapture on the spectacle.....so long will it acknowledge its obligations to those who have lent to my understanding the assistance of theirs to point out another ray in the orb beaming from a quarter before dark and unsightly.....so long will it indulge a sensation far different from that which it entertains for those who employ their talent, or their want of it, in the construction of a poem equally unintelligible with marginal notes, or without them.

The ground work of the invective above quoted against commentators, is that they so far misconceive their duty and the appropriate functions of their office as to attempt to explain their author. It seems that these men have offended the author of the Pursuits of Literature, because they have endeavoured to explore the meaning of local passages, temporary allusions and incidental matters, which have not acquired the permanency of Shakespeare's fame, and in the vicissitudes of human life are now forgotten.

With trembling reverence to so august a personage, I am inclined to believe, contrary to his opinion, that to clear up such passages is the peculiar duty of the commentator. A brilliancy that dazzles on the surface, the commentator insults our understanding, if he meddles with; but surely such as require comment it is not high treason against the majesty of letters to illustrate. What if Shakespeare, in the slovenly dialect of our author, "broke jokes on the margin of his page," is the commentator to be blamed for making them intelligible? No. The offence, if any, has been committed by Shakespeare himself, who has written what requires so much labour, explication and research for posterity to understand.

The author of the Pursuits of Literature would fain reverse this rule, and have the annotator employ his pen in elucidating the meaning of those obvious passages that do better without his comments, than with them. Such kind of dashing criticisms have given the tone

to the fops and Bond street literary loungers of the day ; they adopt the opinions of these men as they have none of their own, and, as it is much easier to censure, than to examine, cite an author like the present as a voucher for their calumny. The very censure on the critick's toil and industry is a direct acknowledgment that Shakespeare is unworthy of being read, or incapable of being understood if he is read. In strict propriety there ought not even an errour in punctuation, much less an intricate passage to escape the notice of the commentator.

Notwithstanding the author of the Pursuits of Literature feels, or affects to feel so much contempt for Horne Tooke, a man of such excessive humanity, that, if his own declaration may be credited, he sheds tears every time he reads a page of Johnson's dictionary ; yet these loving souls both agree in one point, and that is in abusing the commentators on Shakespeare. Mr. Tooke declares that, if an edition of Shakespeare was printed without one marginal explanation, he should consider it an important acquisition to the world of letters. Yet this very gentleman, who talks so cavalierly, explains sundry passages himself, and to the entire satisfaction of his readers. This is certainly an explicit confession on his part, that Shakespeare does require comment ; and combining his profession with his practice, it leads to this conclusion, that the passages which have excited so much scrutiny are not worth even an attempt at explanation. In reality neither of these authors believed what they asserted, both of them sacrificed truth and decency to the indulgence of a sarcasm ; and the consequence is, what it ever will be in such cases, the sarcasm is retorted on themselves.

It is conceived that conduct of this kind ought not to be past over with casual reprobation. It is not merely a literary foible, but a moral sin, and has withal a deep stain of turpitude. Many literary men, who are cursed with imbecility of nerves, tremble at the thought of a conflict where they meet only a sneer as the reward of their utmost effort ; and they finally settle down into the belief that they are as pusillanimous and mean, as superiour effrontery alone represents them to be.

That Johnson was not utterly contemptible as a writer, nay that his comments on Shakespeare may justly challenge publick respect, the author of the Pursuits of Literature will think we produce an authority next to revelation to vouch, when we cite his own words. " Dr. Johnson's comments on Shakespeare are not sullied and contaminated with minute explications of indecent passages :

> " He bears no token of these sable streams,
> But mounts far off among the swans of Thames."

" In whatever Dr. Johnson undertook" (and certainly that " whatever" includes his comments on Shakespeare) " it was his determined purpose to rectify the heart, to purify the passions, to give ardour to virtue and confidence to truth."

While so much benevolence is testified in a note, let us see if the poetry bears it out ! The author of the Pursuits of Literature

describes Shakespeare as an animal flying with all possible speed from his hunters, by which epithet he denominates his commentators.

> "Hark Johnson smacks the lash; loud sounds the din;
> Mounted in rear see Steevens *whipper in.*"

To leave the author no loop-hole to escape, he concludes with these lines

> "Hot was the chace! I left it out of breath,
> I wish'd not *to be in at Shakespeare's death.*"

Here the explanatory note and the poem are directly opposite; Johnson is mentioned with reverence in the former, and in the latter described as one of Shakespeare's assassins.

Dr. Johnson, as well as other commentators on Shakespeare, has occasionally misconceived the author's meaning. It is unnecessary to state to the reader what Hotspur's character was, or how much it is in the nature of every man to draw similies and metaphors from his own peculiar profession, or art. Hotspur's wife reproached him with being a stranger to her bed and inquires the cause, to which the haughty warriour replies

> "I care not for thee Kate; this is no world
> *To play with mammets and to tilt with lips.*
> We must have bloody noses *and crack'd crowns,*
> *And pass them current too.*"

Johnson subjoins in a commentary on these two passages; first, that "mammets" means "puppets;" 2dly, that "cracked crowns signifies at once cracked money, and a broken head;" that "current will apply to both;" that "as it refers to money its sense is well known;" that "as it applies to a broken head, *it insinuates that a soldier's wounds entitle him to universal reception.*" Both of these constructions, it is believed, are palpably wrong. By what legerdemain the word mammet is made to mean puppet, we know not. Johnson does indeed define it thus in his dictionary, and cites Shakespeare as an authority; and it is not an improbable suggestion that he first committed the blunder as a commentator and afterwards sanctioned it as a lexicographer.

"To play with puppets and to tilt with lips," mars the plain and obvious beauty of the passage. Mamma is the Latin word for bosom; and the endearing appellation is still in familiar use amongst us as a substitute for mother. When therefore Hotspur full of anticipated battle, tells his wife:

> "This is no world
> To play with bosoms (mammets) and to tilt with lips,"

he speaks in the character of a knight, and describes connubial pleasures with singular delicacy and taste. This must be the true construction, for his lady, as before observed, inquires:

> "For what offence have I a fortnight been
> A banish'd woman from my *Henry's bed?*
> Why hast thou lost the fresh blood in thy cheeks,
> And *given my treasures and my rights of thee*
> To thick lipp'd musing and curs'd melancholy?"

* Bayley defines mammets "puppets," but Spenser uses it for bosom.

As to the other commentary, on the passage

> " We must have bloody noses and *crack'd crowns,*
> *And pass them current too,*"

Johnson had such mortal antipathy to a pun, that, in his jealousy to avoid, he finds one, where Shakespeare never designed any. A " crack'd crown " may undoubtedly mean both a " broken head " and a " broken piece of money ;" but it is equally as plain that Shakespeare by the currency of a " broken head " did not mean that " a soldier's wounds entitled him to universal reception." The very passage, by which this unfortunate similitude was traced out, opposes the construction of the commentator. A broken piece of money would not receive an universal reception ; but on the contrary would have excited scrutiny and suspicion whenever its unhappy physiognomy was discovered. Hotspur merely observes that it is a soldier's duty not to dally away his time in softer pleasures ; but in the exercise of his profession to make " bloody noses and cracked crowns," " current," or as widely disseminated as possible, and this is the whole mystery of the passage.

Richard terrified by a dream exclaims

> " Have mercy Jesu.....Soft.....I did but dream.
> O coward conscience, how dost thou afflict me."

Dr. Warburton on this passage remarks " this is extremely fine. The speaker had entirely got the better of his conscience and banished it from all his waking thoughts ; but it takes advantage of his sleep and frightens him in his dreams. *With great elegance therefore, he is made to call it coward conscience, which dares not encounter him when awake and his faculties entire ; but takes advantage of reason being off its guard and the powers of the soul dissolved in sleep.*" This criticism, with reverence be it spoken, is more worthy the pen of honest Theobald, than Dr. Warburton. Had the learned prelate recalled to his memory the last words of Richard in the preceding scene, where he felt such depression of soul while reflecting on his guilt, that he calls for artificial stimulants to restore it to its wonted tone :

> " Give me a bowl of wine.
> I have not that alacrity of spirit
> Nor cheer of mind that I was wont to have,"

he would have been well convinced, that " the speaker had not entirely got the better of his conscience, and banished it from all his waking hours."..... It was plainly the intention of the poet to give to the mind of Richard while awake a foreboding of his dream. It is farcical therefore to apply, as the bishop does, the term coward to his conscience as a word of reproach, and to represent it as something which had not the courage " to encounter him when awake and with his faculties entire." It represents the ambition of Richard and his conscience at a platonick kind of fisty cuff with each other, in which ambition triumphs in the diurnal, and conscience in the nocturnal rounds. In this nonentity of pugilism " reason is" part of the

time "off its guard," of which circumstance Mendoza conscience "takes the advantage." Notwithstanding the bishop, contrary to the functions of his office, decides that conscience "dared not encounter" its opponent by day, we will venture any reasonable bet on the question, and Richard himself shall determine the point. He does decide it; and what is more whimsical still, in the very speech from which the learned commentator extracted that singular beauty. Reader, the tyrant is now awake.

> "My CONSCIENCE hath a thousand several tongues,
> And every tongue brings in a several tale,
> And every tale condemns me for a villain.
> Perjury, perjury, in the highest degree,
> All several sins, all us'd in each degree,
> Throng to the bar, all crying guilty! guilty!
> *I shall despair.*"

Neglect the bishop's beauty; turn his own words right upon him, that "the speaker had not banished conscience from all his waking thoughts," nor "got the better of it," and "that it dared to encounter him while he was awake, and his faculties entire;" that "it did not take the advantage of reason being off its guard, and the powers of the soul dissolved in sleep," and we have Shakespeare's precise meaning, and the whole speech of Richard stands consistently together. The plain interpretation is, conscience is not a coward, but it is a terrible thing to create cowardice, and such and such only was Shakespeare's meaning.

Nor less extraordinary is a construction put by Mr. Walker on a passage, too perspicuous in itself to require the aid of a commentator. It is as follows: "If antiquity can give sanction to the pronunciation of a word, this (raisin) may be traced as far back as the reign of Queen Elizabeth. Falstaff, in the first part of Henry IV. being urged to give *reasons* for his conduct, tells him, that if *raisins* were as plenty as blackberries, he would not give him one upon compulsion. This pun evidently shews these words were pronounced exactly alike in Shakespeare's time, and that Mr. Sheridan's pronunciation of the word, as if written *raysin*, is not only contrary to general usage, but, what one would think a greater offence, destructive of the wit of Shakespeare." Falstaff, being detected by the merry wags his comrades in a most atrocious falsehood, is desired by them to give a reason for his conduct, and this is his reply, "What upon compulsion! No, were I at the strappado, or all the racks in the world, I would not *tell you* on compulsion. Give you a reason on compulsion! If reasons were as plenty as blackberries, I would give no man a reason upon compulsion." The reluctance manifested by all mankind to answer on compulsion, and by Englishmen in particular, where confessions so obtained are disregarded by courts of justice, furnishes the knight with a very plausible pretext to decline an attempt at exculpation. Furthermore and lastly, this is believed to be the first attempt of a commentator to change the meaning of a word from its spelling, when the pronunciation was equivocal, for no other purpose than to manufacture a pun. Admitting what however does not appear but from the simple

ipse dixit of Mr. Walker, that *raisin* and *reason* had the same pronunciation, still if Shakespeare spelt the word *reason*, it is decisive authority that his commentator's construction was wrong. The author puns enough in all conscience to gratify the most voracious appetite for quibbles, and it seems cruel to charge him with another literary sin of that kind which he never committed, when it makes flat nonsense of the passage to boot.

Before we conclude, we will notice an analogy between two passages of Virgil and Shakespeare. Virgil in a well known passage thus describes the appearance of Ætna :

> " Sed horrificis juxta tonat Ætna ruinis.
> Interdumque atram prorumpit ad aethera nubem,
> Turbine fumantem piceo et candente favilla :
> Attollitque globos flammarum, et sidera lambit :
> Interdum scopulos avulsaque viscera montis
> Erigit eructans liquefactaque saxa sub auras
> Cum gemitu glomerat, fundoque exaestuat imo."

Poor Blackmore in an evil hour rendered this unfortunate passage thus ;

> "Etna and all the burning mountains find
> Their kindred stores with inbred storms of wind
> Blown up to rage ; and, roaring out, complain,
> As torn with inward gripes and tort'ring pain.
> Lab'ring they cast their dreadful vomit round,
> And with their melted bowels spread the ground."

Pope, who was lynx-eyed to discover a fault in any one whom his jealousy alone raised to the rank of a poetical rival, found in this passage whatever materials the most malignant satire could covet for unrestrained indulgence. The translation is plainly too contemptible for sober criticism, and would have past inoffensively into oblivion with the other productions of Blackmore's pen; but his malignant genius threw Pope in his way to obstruct the passage. Johnson, it is true, has tried to commend him, but seems to give up the point in despair in the midst of his panegyricks, and probably would never have undertaken so arduous a task, had he not been compelled to it by his predominant anxiety to encounter the criticism of an opponent so illustrious as Pope. Finding Blackmore's *poetry* unworthy of panegyrick, he resorts to his *life*, and, because he was pious, seems anxious to attach his piety to the puny efforts of Blackmore's muse, as if the former would consecrate the latter. Pope no doubt would agree with Johnson on the score of Blackmore's piety; but he understood the franchises of Parnassus too well to admit that piety alone entitled a man to the honours of a sitting. Pope, with that alacrity so characteristick of genius, while searching his brains for a sarcasm, alighted on the passage we have quoted, and combining Blackmore's profession with his poetry, made Mount Ætna one of his patients in a fit of the cholick. From that hour to the present, Blackmore by the pestilent assistance of Pope has suffered an immortality such as all wish to avoid, the immortality of contempt. Shakespeare, by good fortune hav-

ing what Blackmore had not, genius to canonize the sins of his pen, reckless of criticism, thus describes the convulsions of nature;

> "Diseased nature oftentimes breaks forth
> In strange eruptions; oft the teeming earth
> Is with a kind *of cholick pinch'd and vext,*
> *By the imprisoning of unruling wind*
> *Within her womb, which for enlargement striving*
> *Shakes the old beldame Earth.*" "At your birth
> Our Grandame Earth having this distemperature
> In passion shook."

Here nature, that venerable old lady, is represented as troubled with all the symptoms of a cholick; nay, what is worse, the nature of her complaint is specifically mentioned. This passage, however, has not only been past without censure by criticks, but has been cited with commendation. Such a sanction can genius give to all its works. The solution is easy, the latter passage was the errour of Shakespeare, and the former of Blackmore.

R.

FOR THE ANTHOLOGY.

REMARKER, N°. 44.

> Give me the preacher, whose capacious soul,
> Fixed on his subject, comprehends the whole;
> Clear as the light, the important truth conveys,
> Then—sets the kindling passions in a blaze.
>
> ANON.

THERE is no subject, on which men more widely differ than on that of preaching. On every other department of intellectual exertion they seem generally agreed; and who are the best poets, historians, and philosophers of civilized nations, is a point indisputably settled. But what is the best mode of preaching, and who the best preachers, still remains undecided by the clergy no less than by the laity, and every man is left to judge, according to his own prejudices, partialities, and passions.

If the same theological creed were universally embraced, there would be less difficulty in deciding the question. But whilst the christian world continues to adopt different systems, to espouse dissimilar doctrines, each individual will judge of the excellence of a sermon, and of the merit of a preacher, in exact proportion as they approximate to his own theological opinions. Thus I have known a disciple of a particular school of theology give a decided preference to the worst pulpit orator in a metropolis, whilst he would sneer at the eloquent productions, delivered by men of acknowledged genius, and of first rate talents. The wild ravings of field orators and camp-meeting rhetoricians pass with many for divine inspirations, who would be lulled asleep by the ponderous sense of a Barrow, or the polished delicacy of a Blair.

I know of no printed sermons, which are perfect models of pulpit eloquence. The French are too ostentatious in their manner, and wretchedly deficient in matter. Single passages of great excellence may be produced, but not an entire sermon; neither are the violent exclamations, with which they abound, well adapted to the sobriety of New England feelings. *We* seem to require, that good sense should form the constituent part of a sermon, for the absence of which no rhetorical flourishes can make adequate compensation.

Sermons should be impressive and instructive; impressive to gain attention, instructive to reward it. They should contain matter enough to satisfy the judicious, and yet be sufficiently interesting to engage and edify the multitude.

Mr. Cowper recommends the great apostle of the Gentiles, as the best model on which a preacher can form himself. But St. Paul, from the nature of his subjects, often appears too metaphysical and obscure; and his writings, in which are many things hard to be understood, have given birth to the far larger portion of the controversies, which still continue to divide and agitate the disciples of the humble Nazarene. Men of similar learning and integrity will draw different inferences from the same passage, and many chapters from his various epistles have been interpreted, in very distinct senses, with plausibility nearly equal. I should recommend a preacher, therefore, to go to the fountain head, and imitate the Saviour himself, who "spake as never man spake." In his sermon on the mount, in his beatitudes, in his parables, in all his discourses, we find patterns of consummate eloquence, pathetick, simple, and sublime. We hear, from the divine founder of our religion, no abstruse treatises on faith, justification, perseverance, necessity, and free will. But he directs his addresses to "the business and bosoms of men," denouncing those vices that will hazard their eternal salvation, and earnestly enforcing those virtues, the practice of which, through his merits, will ensure their present and future happiness. Our triple duties towards God, our fellow creatures, and ourselves, are the glorious themes, on which he exerts his divine eloquence, the just discharge of which is attended by practical utility. "He came into the world to save sinners," not by preaching to them that unintelligible jargon, and quaint language, with which the huge folios and solid quartos of Boeotian commentators are replete, but by teaching us how to do good and avoid evil. Here then is the pattern to imitate, here is the example for the christian orator to follow; and he, who preaches from the word of the Saviour, is more likely to preach the gospel, and breathe the genuine spirit of christianity, than those, who prefer to choose a text from the obscurer parts of Paul, or the Revelation of John. *Non omnia possumus omnes.* A consummate preacher is a *rara avis in terris.* One may excel in composition, and be deficient in just and forcible elocution. Another may possess an excellent delivery, yet his discourse may be *vox et preterea nihil.* He is the best preacher, who unites the most excellencies with the fewest defects; who is pious without cant, pathetick without whining,

animated without ranting, who can expand his subject without declamation, and elevate it without bombast.

As to the propriety of action in the pulpit, the best criticks are divided. "Our preachers, says the Spectator, stand stock still in the pulpit, and will not so much as move a finger to set off the best sermons in the world. It is certain that proper gestures, and vehement exertions of the voice, cannot be too much studied by a publick orator. They are a kind of comment upon what utters, and enforce every thing he says, with weak hearers, better than the strongest argument he can make use of. They keep the audience awake, and fix their attention to what is delivered to them ; at the same time, that they show the speaker is in earnest, and affected himself with what he so passionately recommend to others."

Spectator, No. 407.

Audi alteram partem. Let us hear the other side of the question. "In the pulpit, says Johnson, speaking of Dr. Watts, though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance, made his discourses very efficacious. I once mentioned the reputation which Mr. Foster had gained by his proper delivery to my friend Dr. Hawkesworth, who told me, that in the art of pronunciation he was far inferiour to Dr. Watts. Such was his flow of thoughts, and such his promptitude of language, that in the latter part of his life he did not precompose his cursory sermons ; but having adjusted the heads, and sketched out some particulars, trusted for success to his extemporary powers. He did not endeavour to *assist his eloquence by any gesticulations ; for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it.*" Johnson's Life of Watts.

If a pulpit orator makes use of much gesticulation, he ought to commit his sermon to memory ; for nothing can be more unnatural than for his hands to be flying about in all directions, whilst his eyes are fixed upon his notes. But then acting is not preaching, and what is sufficiently becoming on the stage would degrade the sober dignity of the pulpit. Quintilian directs, that even the manner of the *heathen* orator must be widely different from the theatrical. "*Plurimum aberit a scenico,*" says that illustrious grammarian, "let it be very distant from the manner of the stage."

If the speaker is interested in what he delivers, he will naturally be drawn into some action ; if his composition, thus aided, contains good sense, and sound doctrine, in pure language, he will infalliby secure the attention of his audience. A sultry afternoon and a hearty dinner will indeed resist the sublimest strains of eloquence, and the habitual slumberer will doze beneath the discharge of the evangelical artillery, however ably pointed. But this ought not to mortify the preacher, since the powers of Paul himself could not keep Eutychus awake, whose consequent disaster is recorded by the sacred writers as a warning against the seductions of the drowsy god in time of divine service. But the modern construction of pews is a sufficient guarantee against the recurrence of similar accidents, and the sleeper may now safely indulge his favourite propenisty, without endangering either life or limb.

ORIGINAL POETRY.

TO THE EDITORS OF THE ANTHOLOGY.

GENTLEMEN.....In an old edition of Virgil, I find a poem on the same subject as the verses from Spenser which were published in your last Anthology with a Latin version. Although this shaft never came from the quiver of Virgil, I have furnished it with an English plume and submit it to your examination.

DE LIVORE.

AUCTORE LATENTE.

LIVOR, tabificum malis venum,
Intactis vorat ossibus medullas,
Et totum bibit artubus cruorem.
Quod, quisque furit invidetque sorti,
Ut debet, sibi poena semper ipse est:
Testatur gemitu graves dolores,
Suspirat, fremit, incutitque dentes;
Sudat frigidus intuens quod odit,
Effundit mala lingua virus atrum;
Pallor terribilis genas colorat,
Infelix macies renudat ossa.
Non lux, non cibus est suavis illi,
Nec potus juvat, aut sapor Lyoei;
Nec si pocula Jupiter propinet,
Aut haec porrigat et ministret Hebe,
Aut tradat Ganymedes ipse nectar.
Non somnum capit, aut quiescit unquam.
Torquet viscera carnifex cruentus;
Vesanos tacite movet furores.
Intentans animo faces Erynnis
Lethalis; Tityique vultur intus,
Qui semper lacerat, comestque mentem.
Vivit pectore sub dolente vulnus,
Quod Chironia nec manus levarit,
Nec Phoebus, sobolesve clara Phoebi.

TRANSLATION.....ON ENVY.

Envy, a dry consuming bane,
  That rankles in the bad alone,
Exhausts the blood from every vein,
  The marrow sucks from every bone.
The man, who lets his envy vent,
Himself is his own chastisement;
His sighs and groans will seal the truth,
His loud bewailings, and his chattering tooth.

Mark! how he sweats, and when he speaks,
  What poison flows on all he hates;
Terrifick envy pales his cheeks,
  And every limb emaciates.
To him bright day, nor wine, nor meat,
Though Jove should drink his health, are sweet;
Though Hebe serve and hand the bowl,
Or Ganymedes, would it cheer his soul.

He cannot slumber, cannot rest.....
  It is the torturer confin'd;
It is the Fury in his breast;
  The rav'nous vulture in his mind;
It is the wound he would conceal,
The living wound his vitals feel;
Not Chiron's art could aid his case,
Nor yet Apollo, or Apollo's race.

THE BOSTON REVIEW,

FOR

JULY, 1809.

Librum tuum legi & quam diligentissime potui annotavi, quae commutanda, quae eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.

ART. 1.

An Historical View of Heresies, and Vindication of the primitive Faith. By Asa M'Farland, A. M. minister of the gospel in Concord, New Hampshire. Concord ; George Hough, and Thomas and Whipple, Newburyport. 1806. 12mo. pp. 273.

[Concluded from vol. vi. page 338.]

THE injunction in Titus iii. 11th. is aimed at interested, ambitious, corrupt, "self condemned" authors or followers of a sect. The heretick to be rejected is a *factious man*, and his crime is an unprincipled and sinful party-making. He is "subverted, sinneth, and condemned of himself." He is turned out of the right way by a perverse disposition. When the apostle says he is self condemned, it is because whoever departed from the apostles, and made a party against them, did by that very act renounce christianity, and deny themselves to be christians, renouncing those men from whom alone the duty of a christian could be learned ; or because the vices of those who opposed themselves to the acknowledged ministers of the church carried their own condemnation ; or because the bad passions by which they were actuated must have been attended with a consciousness of improper views and a secret misgiving of heart. The precept in Titus, considered in its general application, is probably a precept of similar import to that in Romans ; "Mark them, which cause divisions, and avoid them." The heretick, when that term is used with reference to a person professing christianity, is the man, who, either from pride, from motives of ambition, or interest, is led to violate those important precepts of our Lord. Matt. xxiii. 8—10. "But as for you, assume not the title of Rabbi ; for ye have only one teacher, the Messiah ; neither assume the title of leaders, for ye have only one

leader, the Messiah." Heresy is an immorality, implying malignity and perverseness of disposition, and having no necessary reference to opinion, true or false. It is an offence, which may be committed alike by the orthodox and heterodox, the protestant and papist, the Calvinist and Arminian, the trinitarian and antitrinitarian.

The *ecclesiastical* heresy is another thing. In early times of the church, the term was applied to any *new* opinion. In process of time it meant opinions deemed erroneous or pernicious; or corruption of the christian doctrine. As the majority, of course, considered themselves right, and all dissentients wrong, so they gave themselves a good name, pronouncing their tenets orthodox, and their adversaries a bad name, calling their doctrines heresies, and those who entertained or defended them, hereticks. Hence the word, as a word of opprobrium, was assigned to all who departed from the received or dominant faith, or declared articles of belief, especially on the subject of the trinity. It necessarily follows from this definition, that a man may be a heretick to one church and not to another; and a heretick to the church and not a heretick to God. We are all greeted with this name by the Roman catholicks, and accept it from them as an honour. Ecclesiastical history shows that men of the most blameless and exemplary lives, who have above all things loved truth and righteousness, and who have most diligently studied and faithfully explained the scriptures, have often been accounted hereticks, because they chose to obey God rather than man; to think for themselves according to the light they received, and speak what they thought. When the word, heresy, was used to signify an essential defect of belief, the want of a rule of heresy was long felt and acknowledged, and a distinction was admitted between errour and heresy. St. Augustine says, "What it is that makes a man a heretick cannot be strictly defined, or at least without difficulty." "Every errour," says he, "is not heresy, though all heresy, which consists in vice, must be errour." His famous saying is often mentioned, *errare possum, haereticus esse nolo.*

Admit then that the ecclesiastical and scriptural heresy are different, and that those who err in theological sentiments are, on that account merely, improperly called hereticks, yet it may be said "there is a *necessary* faith for a christian, without which no one is to be acknowledged in that character. This faith, say the orthodox, is Calvinism, or something like it, or near it. Let every man, at least every man who has had opportunity to consider and judge, adopt our standard, and believe in our formularies, or let him be excommunicated. We deny his christianity, if he denies that our peculiarities are essentials." That is, we must make their logick a part of our faith, and their phrases must appear to us the mirrour of truth. The difficulty of settling the question of fundamentals, and agreeing to admit persons into the church on the same terms as the apostles admitted them, arises chiefly we fear from the difficulty of renouncing power, and being equitable, humble, and modest. When we speak of those who differ from us, as Paul spoke of his opponents, we ought to inquire if we have the same right. We ought to recollect that we are not inspired teachers, are not mirac-

ulously enabled to understand all mysteries and all knowledge, and want the "signs of an apostle," and especially the gift of "discerning spirits." There are a few principles respecting communion and fundamentals, which have not been generally regarded by national churches and by separate congregations. An individual church is not a *private club or association*, at liberty to make by-laws for itself at pleasure, but a publick religious society, subject to the lawgiver of the church, the founder of the society, and having such rights, and such only, as he hath given. Hence this church invades the rights of other churches and of the members of its own, if it makes assent to any confessions or creeds, which the gospel hath not expressly authorized, the condition of its esteem, and brotherly love. For example, when Christ has said, *they who are weak in the faith receive, but not to doubtful disputations*, no christian church is so far a *voluntary society*, at liberty to establish rules for itself, as to be warranted or justified in saying: "No one shall be admitted to our communion, who is not strong enough in the faith peremptorily to pronounce on this or the other difficult and disputable matter in christianity." Christian esteem, christian fellowship, is to be rendered not merely, where *we please*, but where it is *due*. Further, things fundamental to some are not fundamental to all, as more knowledge may be expected in a man than in a child, in a wise man than in a weak one. Those truths, which are fundamental to all, are plainly declared, or the necessary consequences of those plainly declared; they are few, and often repeated in the scriptures. Those truths which are to be made the criterion of another's capacity for salvation, must be such as a good mind cannot help discerning; and such as are not only important but indispensable to a christian temper. We conclude this part of our review with a citation from the famous Mr. Baxter....." Two things have set the church on fire, and been the plagues of it for above one thousand years. 1. Enlarging our creed and making *more fundamentals* than God ever made. 2. Composing (and so imposing) our creeds and confessions in *our own words and phrases*. When men have learnt more *manners and humility* than to accuse God's *language* as too general and obscure (as if they could *mend* it) and have more dread of God and compassion on themselves, than to make those to be *fundamentals* or certainties, which God never made so; and when they reduce their confessions, first, to their due extent, and secondly, to scripture phrase, that dissenters may not scruple subscribing, then, I think, and never till then shall the church have peace about doctrinals. It seems to me no heinous Socinian notion, which Chillingworth is blamed for, viz. Let all men believe the scripture, and that only, and endeavour to believe it in the true sense, and promise this, and require no more of others; and they shall find this not only a better, but the only means to suppress heresy and restore unity."

The *general character* of heresy, according to our author, consists in maintaining a warfare with the great and distinguishing principle of the christian scheme and of the orthodox system, that our "salvation is of God".....that it is "wholly the work of God and

not in any part of ourselves." He describes the hereticks and anti-calvinists, and especially unitarians as opposing grace and the doctrines of grace, redemption, atonement, divine influence ; and disclaiming dependence on God. It would be more fair, if not more politick to charge these persons with denying these points as they are explained and stated in Calvinistick or Hopkinsian formularies and systems of divinity. They, as well as their accusers, ascribe salvation to God. The author, the plan, the terms, the means and the efficacy of the means of salvation are, in the creed of the hereticks as well as, the orthodox of God. The principal question between them seems to be, whether any thing is to be done and can be done by the subject in order to salvation. So of *grace*, the difference respects not the reality, but the nature and operation of grace. Considered as meaning what it generally means in the scriptures, viz. gratuitous goodness, it is not denied by either party. Grace becomes a subject of debate, when considered in its technical sense in compends of Calvinistick theology. Man is born to an absolute moral inability, impotent to all moral action, passive to the influence of all good motives, unable not only to find a remedy for his depravity, but to desire, to value, or to use a remedy, when provided, and destined to everlasting misery. By a covenant of redemption, one of the persons in the Godhead, an infinite being or person, is united to the human nature, and dies by the hands of men ; in consideration of which interposition, the first person sends the third to infuse, by an immediate act, the faith and holiness necessary to salvation, into a small number, unconditionally elected, without regard to previous character, and of mere sovereign pleasure placed beyond the possibility of forfeiting their title, whilst the great mass of the human family are under absolute reprobation.

When doctrines of this kind are called doctrines of grace, " the plain, unlearned, but sincere christian" may think language is abused, being accustomed to include clemency, not cruelty, in his idea of grace. Redemption, atonement, and similar expressions are not the exclusive property of those who call themselves orthodox. The latter word, being used but once in the New Testament, and then signifying reconciliation, as it might and should have been rendered, is not so much employed by the unitarians and anticalvinists as by their *evangelical* brethren, who make it stand in their artificial theology, for equivalent satisfaction, or the doctrine that human responsibility is transferred to a mysterious personage, in order to save the honour of the divine government, when it pardons the elect. There is no dispute about the reality of *divine influence*, and the dependence of man on God. The difference relates to the manner of this influence and dependence. The question, as we conceive, is, whether or not we are dependent on God in his own way, according to laws which he hath established ; whether there is any connection between means and end, cause and effect ; between instruction and knowledge, motive and volition, discipline and improvement ; or whether all is done in us and for us by an immediate, special, supernatural communication, arbitrarily imparted, which we are bound to have, and yet cannot obtain, for we have no moral power. One

may not see all the consequences, which appear to another to be involved in a scriptural doctrine; but he is not of course to be represented as denying the doctrine. The enthusiast canonizes his reveries, the mad fanatick his bodily agitations and freaks, and both call them regeneration. Make no difficulty about this, intimating that you have another idea of regeneration, unless you are willing to be thought to deny the doctrine. Indeed, should you be so rash as to dispute the pretensions of the self styled subject of extraordinary grace, you will be fortunate to escape the charge of committing the sin against the Holy Ghost. Though the author of the present work is not so candid as we should expect in his exposition of his adversaries' sentiments, though, upon the idea of describing hereticks, he makes a man of straw for the sake of knocking him down, yet in other places it appears that he means, as we have before observed, to denounce all doubters and oppugners of the five points, all unbelievers in the compositions of the Westminster divines, and of the framers of the articles of the church of England, as he understands them, including the orthodox doctrine of the Trinity.

As the last doctrine is "articulus stantis vel cadentis ecclesiae," his third chapter is designed to display its proofs, so far as relates to Jesus Christ. The separate divinity of the Holy Spirit, as difficult, if not as necessary, to be proved, our author seems to leave untouched. It is averred that the scriptures teach the supreme deity of Jesus Christ, that is, that he is perfect, "self existent," infinite God, distinct from the Father, but "equal" to him; because they *ought* to do it; and because it is directly asserted, or naturally and logically inferred from passages in the sacred writings. The doctrine *ought* to be there, because the justice of God is what in man we call rigour....he cannot forgive the penitent without an indemnity for his violated law. Sin, being committed against an infinite being, or being an infinite evil, requires an infinite atonement. The sentence must be inflicted somewhere; if not on the offender, on his substitute. Let none cavil at such arguments as metaphysical quibbling and flights of abstraction. Let none say this is entering into the counsels of the Almighty, usurping his throne, and saying how he shall govern his creatures. Let none say this, lest he fall under the imputation of aiming to save himself, too proud to acquiesce in the plan of being saved by another.

It cannot however but occur to many persons, perhaps even to the "plain and unlearned," to ask how the honour of the law can be saved by the punishment of the innocent for the guilty, when the whole purpose of the law is to annex suffering to guilt, and guilt only. If there is infinite demerit in sin, because committed against an infinite Being, is there infinite worth in obedience rendered to the same Being? If every sin is an infinite evil, requiring an infinite satisfaction, should there not be as many infinite satisfactions as there are sins? The atonement must be rendered by God-man, yet the divinity is impassible; the human nature only suffers....., where is the atonement?

But to the law and to the testimony let us repair. Our author aims to bring proofs from scripture, that Jesus Christ is the supreme God, and a self existent Being. We suppose the attribute of self existence is ascribed to the second person, or son in opposition to the anti-Nicene and even Nicene fathers and creed, which maintain the *generation* of the Son, and call him "God of God, Light of Light." Not as theologians, but as criticks, we make a few remarks on these arguments. We fear they must be considered as quite insufficient to establish the doctrine; in some instances mistaking sound for sense, figurative language for literal, and relying on false readings and false translations. "Christ received *religious* worship." It does not appear, how far the worship paid him during his ministry was different from a high degree of civil respect. "All the congregation of the princes bowed their heads and *worshipped* the Lord and the *King*." Worship is used in the scriptures for that respect, deference, and homage, which correspond to the dignity and privileges of the person to whom it is rendered. But, says the trinitarian, it is settled by the command, "and let all the angels of God worship him." It would not be so contrary to the laws of language as to the canons of the church, to translate the passage, "and let all the messengers of God pay homage to him;" acknowledge him as their superiour. But suppose it well rendered in our present version, it may be properly inquired, did the angels need to be commanded to worship the supreme God? "Christ is the most high God, because it belongs to him alone to forgive sins, and Christ claimed and exercised this prerogative." Matt. ix. 2. But this prerogative may be communicated, and is declared by Christ to have been received. "As my Father hath sent me, even so send I you. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." His calling himself the Son of God, and a Son of God, is no claim of equality with the Father, nor of divinity. "I and my Father are one," is quoted again for the ten thousandth time, though it is known Calvin rejected the passage as proof of a Trinity, and though our Saviour prayed to his Father for his disciples, "as thou Father art in me and I in thee, that they also may be *one* in us." "He that hath seen me hath seen the Father," therefore Christ and the Father are the same. "He that receiveth you receiveth me," therefore Christ and his apostles are the same.

One set of arguments is taken from passages which contain false or doubtful readings, in which the real words of scripture have been altered through design or mistake by copyists or transcribers, before the art of printing was invented. Acts xx. 28. "Feed the church *of God*, which he hath purchased with his own blood;" "feed the church of *the Lord*, which he hath purchased with his own blood." 1 Tim. iii. 16. "And without controversy, great is the mystery of godliness; *God* was manifest in the flesh," &c. It should be "*He who, or which* was manifested," &c. 1 John iii. 16. "Hereby perceive we the love

of God, because he laid down his life for us." "Hereby perceive we *love*, because he laid down his life for us." Rev. i. 11. "saying *I am Alpha and Omega, the first and the last ; and* what thou seest write in a book ;" omit the words in Italicks, say the best authorities, orthodox and heterodox. Mistranslations.....John v. 18. Instead of making himself *equal* with God, making himself *like* God. Rom. ix. 5. "Of whom, as concerning the flesh, Christ came, who is over all God blessed for ever." "Of whom, by natural descent, Christ came. *God, who is over all, be blessed for ever.*" Philippians ii, 5. &c. "who, being in the form of God, thought *it not robbery to be equal* with God ;" "who, being in the form of God, did not eagerly grasp at the resemblance of God, or held not the being like unto God a spoil or a prize."

The second section of the View of Heresies maintains, that the design of the gospel and epistles of St. John appears to have been to confute the errours of those, who denied the divinity and atonement of Christ. In proof of this position, it cites Jerom, who flourished A. D. 378, whose opinion, if he had not been biassed by his preconceived hypothesis, and had not said that he was whipped by angels for studying Cicero, and said many extravagant as well as sober things, would not carry much more authority than that of any modern doctor. A better witness, whom our author quotes, is Irenaeus, who flourished A. D. 170, who, when a boy, had seen Polycarp, who had conversed with John. But, we believe, all which Irenaeus says, is, that "St. John wrote against those who denied that Christ existed before Mary." From an inspection of the writings of John, as well as from other assertions of the ancients, we should conclude he had a primary or sole reference, if to any hereticks, to the gnosticks, or phantomists, who represented Christ as a man in appearance only, and turned the whole of Christ's work into a mystical, fairy transaction. "These things are written," says he, "that ye might believe that Jesus is the Christ, the Son of God." "Every spirit that confesseth that Jesus is come in the flesh is of God." In regard to the proem of St. John's gospel, the antitrinitarians are at least as successful in explaining it as their opponents. It is no easy thing to reconcile it with any system of interpretation. It is not credible, however, that, if the doctrine of the supreme Deity of Jesus Christ is a corner stone of christianity, it should need the support of so difficult and obscure a passage of the evangelical writings as the introduction to St. John's gospel. To those who wish to have a proper moderation and candour, if not to get a firm persuasion upon the meaning of this part of scripture, we recommend the perusal not only of the trinitarian comments, but of Samuel Clarke's Scripture Doctrine of the Trinity, Cappe's Dissertations, vol. I. Ben. Mordecai's Letters, and Lindsey's Apology and Sequel. If they are not afraid to prove all things, they may look at the New Testament in an improved Version upon the basis of archbishop Newcome's new translation. Boston ; reprinted for W. Wells, 1809.

Next we come to a chapter on the *faith of the primitive christians*. Here we are presented with a few citations, principally

the language of scripture, from the apostolical fathers, Barnabas, Polycarp, Clemens Romanus, and Ignatius. It is singular, if the doctrine of Christ's being perfect and self existent God was always considered fundamental, that these fathers should afford it so lame a testimony as our author produces. It would have been proper, however little to his purpose their writings are, if he had apprized the unlearned christian of the conviction avowed by respectable judges of all parties, that scarcely any of their writings have come down to us as they wrote them, and that, except a single epistle of Clemens Romanus, the works ascribed to them are by great numbers of the best divines accounted spurious. Our author cites from Clement the expression, *sufferings of God*, a mode of speaking never common among the orthodox, and in this case undoubtedly an erroneous reading, as other MSS. have *the precepts of God;* and which is believed to agree better with the context. Another authority is quoted in the *View;* "it becomes us so to think of Jesus Christ as of a God." The writer should have hinted that this passage is taken from Clement's second epistle, which is peremptorily rejected as not genuine by almost every critick. The genuine epistles of Ignatius, from which a few citations are given, cannot be supposed to have escaped the molestation of unhallowed hands, both of Arians and trinitarians. They are not, in their present state, authority for any important articles of revelation. The corruptions are in those very parts which relate to the subjects of controversy.

Justin Martyr, A. D. 163, Irenaeus, A. D. 202, Tertullian 220, Origen 254, Melito 170, Athenagoras 177, besides some heathen writers, Celsus, Hierocles, Lucian, are also produced as witnesses for the divinity of Christ. Before the plain christian takes these fathers for his spiritual guides, he should understand that they had their system; that in their time the oriental philosophy and the Platonick doctrine of ideas and emanations became incorporated with the simple truths of christianity. "When christianity became a bulky system, one may trace in it the genius of the loquacious and ever wrangling Greeks, of the enthusiastick Africans, whose imagination was sublimed by the heat of the sun, of the superstitious Egyptians, whose fertile soil and warm climate produced monks and hermits, swarming like animals sprung from the impregnated mud of the Nile, and of the ambitious political Romans, who were resolved to rule over the world in one shape or other. To this we may add the Jewish zeal for trifles, arising from a contracted illiberal mind, the learned subtlety of the gentile philosophers, and the pomp and ceremony of paganism." The fathers may not be made our proxies to judge of the scriptures, because they are difficult to be understood, their composition is encumbered with figures, and obscured by allegory; because they do not always speak as they believe, and often contradict themselves. When one of them affirms any thing upon controverted points, we must consider, says Daillè, whether he gives it as his own opinion, or the opinion of the church, of the church universal or particular, of the members or the pastors. Whatever truths they believed

and taught, they held them along with absurd and false opinions, which should make us prefer more sober interpreters, better logicians, and more accurate weighers of evidence, to expound the scriptures. May we not question the sentiments of Justin Martyr, who, amidst all the good things he said and did, was sanguine and credulous; who taught that the saints should rise and spend a thousand years in Jerusalem; who says that it was not the Father who rained fire and brimstone upon Sodom, because that he could not have been at that time in heaven; who attributed the inspiration of the Almighty to the Sibyl? or of Irenaeus, who says, there can be no more than four gospels, because there are four principal regions of the world, the east, the west, the north, and the south; or, because the building of the church is founded on the gospel, and there must be four pillars to support a building; that our Saviour Christ was above forty years of age, when he suffered death for us; giving as a reason, that he passed through all ages, as being come into the world to save people of all ages? or of Tertullian, who affirms that there is no substance which is not corporeal, and that God is a body; who proves that the soul is corporeal from the visions of an *illuminated sister*, who told him that she had seen a soul; who affirms roundly, "constat," says he, "Ethnicis quoque testibus," that a fine city was seen for forty days suspended in the air over Jerusalem, which convinced him that the millenium was at hand? These and others were excellent men, but very insufficient guides. We respect the opinion that "their writings are highly useful on several accounts, but that it is better to defer too little than too much to their decisions, and to the authority of antiquity; for she is like Briareus, and has a hundred hands, and these hands often lash and beat one another."

The work under review declares, that Justin says, a belief of the trinity was required of the most rude and illiterate, in order to their receiving baptism and admission into the church, and refers to Jamieson, vol. ii. p. 308. Upon looking to the reference, we were surprised to find that this broad assertion is grounded upon Justin's saying only, that converts "are washed in the water in the name of God the Father and Lord of all, and of our Saviour Jesus Christ, and of the Holy Spirit;" not a word about trinity in the place. According to this manner of citation, a defender of transubstantiation might affirm, that Justin Martyr allowed it to be the faith of the church in his time, if he found, in the writings of the father, the text, "this is my body."

The highest opinion of Christ that was entertained, from Justin till many years after the Arian controversy, would be far from satisfying the demands of subsequent and present orthodoxy. The Gnosticks seem to have considered the Christ as a superangelick being, an emanation of the Deity united to the man Christ Jesus, who was only a phantom. According to others, who are accounted among the faithful, the Logos, an attribute of God, was personally united to the man Christ Jesus. They called Christ God, because his divinity was the divinity of the Father; but the idea of a divine person or being, distinct from the Father, and yet *equal* to

him, was unknown. The supremacy of the Father was certainly maintained. "The Father," saith Justin, "is the author to him, (Christ) both of his existence, and of his being powerful, and of his being Lord and God." There was no controversy about the Holy Spirit, till after the council of Nice, although some difference of opinion existed. The Spirit was represented by some as a power, communicated by God, and by others as a person, but inferiour to God, and also to Christ. They said the Spirit was one of the beings that Christ made. It was not a subject of much dispute, till Macedonius, a semi-Arian, happening to deny the personality of the Spirit, it was asserted by Athanasius. At length, in the council of Constantinople, 381, under the auspices of the emperour Theodosius, Macedonius was condemned. But as "filioque" is in the creed of the Latin church, and they insist that the Spirit proceeds both from the Father and the Son, against the Greek church, which makes his procession from the Father only, one or the other of these churches must be guilty of heresy on this point. Which it is, let some of our protestant councils of Trent decree. Our author insists, that the primitive christians excommunicated the unitarians. From the nature of the case, and from express testimony we must believe that unitarians were always in the church. The argument that the great body were of this description, is more easily called weak than proved so. The first instance of excommunication on account of this opinion, says our author, is Theodotus, A. D. 192, who fell under the displeasure of Victor, bishop of Rome. This same Victor excommunicated all the eastern churches for celebrating Easter on the fourteenth day of the month, instead of the Sunday next after the fourteenth. What a lover and defender of the true faith! The Ebionites were deemed hereticks, but probably because they were bigotted Jews, who avoided communion with the gentile christians, not merely because they believed in the humanity of Christ. When debates began among the clergy, and the doctrine of Christ's divinity had come to be maintained with passion and loftiness, then those ministers or teachers, who made a difficulty about using the terms of the prevailing party were subject to censures, to anathemisms and persecutions. But whatever was done to those who were thought to have too low ideas of Christ's nature, when christians began to judge and hate each other on account of subtleties, and whatever might be the rule of heresy in primitive ages, modern orthodoxy can derive little support from this quarter. The four first general councils had not told them how to express themselves on this mystery. They said much that they should not say, simple souls! and if they condemned unitarians, were little better than one set of hereticks condemning another.

Next we are presented with the history of the Arian doctrine, and admonished to give it no quarter, because it had none when it first appeared. No man, who means to believe according to evidence, or proposes to build his conclusions on a reason rather than a prejudice, will feel obliged to reject Arianism, because it was rejected in the days of Arius; for had it been ever so true, the

causes that were then in action against it would have been sufficient to put it down. In the next place, should it appear to be ever so false, and to have been justly reprobated, this fact will not operate in favour of modern trinitarian orthodoxy. Hear Jurieu, a champion of Athanasianism, when he says, "the fundamental articles of christianity were not understood by the Fathers of the three first centuries; that the true system began to be modelled into some shape by the Nicene bishops; and was afterwards improved by the following synods and councils." This is the confession of an adversary. The offence of the Arians was introducing a *created* Logos; the orthodox maintained a *derived or generated* Logos. "By the *same substance* the council meant not the same numerical or individual, but the same generical substance. When they said the Father was God, they meant that he was God of himself, *originally and underived;* and when they said the Son was God, they meant that he was God by *generation* or *derivation*." They had no idea of Christ being properly equal to the Father. This was an improvement of a subsequent period. Neither the logick nor learning, neither the principles nor temper, which were displayed in the proceedings against Arianism, and in a great degree, though not so great, in the defence and support of it, have any claim to our respect. "Alexander commanded Arius, his presbyter, to come over to his sentiments, and quit his own; as if a man could change his opinion, as easily as he can change his coat. Upon his proving refractory, he called a council of war, consisting of near a hundred bishops, and deposed, excommunicated, and anathematized Arius, and with him several ecclesiasticks, two of whom were bishops. Alexander then wrote a circular letter to all bishops, in which he represents Arius and his partisans as hereticks, blasphemers, enemies of God, full of impudence and impiety, forerunners of Antichrist, imitators of Judas, and men whom it was not lawful to salute or to bid God speed.' Yet the historian Sozomen acknowledges that they were learned men, and to all appearance good men. There is not the least reason to doubt the probity and sincerity of those who opposed Alexander and the Nicene fathers. "To settle the controversial bounds," says a very sensible writer on ecclesiastical history, "between the Arians, the semi-Arians, and the Athanasians or consubstantialists of those days, and to determine how far they agreed, and how far they differed, and how far they were or were not consistent with themselves, is, if not an impossibility, yet certainly a very difficult task. They were not to be blamed for their inquiries about this subject; their disputes with Jews and pagans must have unavoidably led them into it; but they should not have reviled and persecuted one another, or required an assent under pain of excommunication, banishment, infamy and beggary, to expressions not used by sacred writers. Is this the reverence and respect, which ought to be paid to the Holy Scriptures?" To show the immense value of publick wisdom on these subtle disputes; and how much certainty, and peace, and harmony are obtained by ecclesiastical assemblies to determine matters of opinion, we shall only mention that in the fourth century were held

thirteen councils against Arius, fifteen for him, and seventeen for the semi-Arians; in all forty five. This doctrine was crushed finally, not by argument, but by power.

The three following chapters treat of the Pelagian doctrine, doctrines of the reformation, and revival of the ancient heresies after the reformation.

The author teaches that the Calvinistick doctrines of grace, original sin, predestination, were generally received in the church from the first, and particularly in the fifth century, when Pelagius and Augustine began to dispute; whilst the doctrines of Pelagius were no older than himself. What shall the plain christian do, when his learned guides point him to divided paths? We could quote abundance of authorities, and make a multitude of citations to show that this statement is not correct; that the Latins before Augustine taught, and that the Greeks taught and teach now, that God has given man power to act well or ill; that the utmost effect of Adam's sin is mortality, and a proneness to evil affections; that there are no irrespective decrees, and that our salvation is connected with our choice and endeavours. Upon these subjects it is indeed easy to get into a labyrinth. The novelty of teaching, however, in this case was more on the part of Augustine than of Pelagius, and Celestius; though in the progress of the controversy the latter were led to advance more than was generally believed before, and probably more than was true. Augustine, according to Le Clerc, fell into his predestinarian notions, first, by retaining some of his Manichaeism, secondly, by meditating on the epistles of St. Paul, which he understood not, having only a slender knowledge of the Greek tongue and of the ancient fathers, and thirdly, by a special grace and illumination, which he fancied to have been conferred on himself.

When he got into this quarrel he was obliged to change opinions which he had advanced in his writings against the Manichaeans; Augustine maintained that grace, that is, we suppose, extraordinary, supernatural assistance, arbitrarily bestowed, is necessary to all virtue, and that therefore the heathens could have no virtue, nothing but *splendid sins*: that Adam's sin is entailed on his posterity, and that they sinned in him. Baptism, he said, was necessary to remove the stain; and consequently all who were not baptized, are destined to perdition. But this doctrine seemed to the good-natured doctor too harsh, and he qualified it by admitting, that infants had the least miserable place in hell, so that it was better for them to be than not to be. Unconditional election and predestination naturally had a place in such a system. We cannot ascertain exactly the sentiments of Pelagius, as they come through his adversaries. They charge him with teaching independence of God, which is probably not true, but the effect of that infirmity, so common to disputants, which ascribes their own consequences to their opponents. A great deal of this dispute has been and is about words. Grace, it is said, did not signify the same thing with Pelagius, as with the bishop of Hippo; and the latter gave the name of liberty to that

which is not usually so called. "The contenders in some part of the dispute might be compared to a Frenchman and Arabian, each of them knowing only his mother tongue, who should bawl in their turns as loud as they were able, and sometimes both at once, without understanding one another, and then boast that they had confuted their adversary." The cause of the Calvinistick i. e. Augustinian theology was supported by the spiritual methods of conversion usual in those and later ages. Imperial edicts, backed by edicts of the prefects, afforded a very valuable reinforcement to the arguments of the bishop. One of the latter follows: "If he, who is fallen into the infamous sentiments of this obscure heresy, be a laick or an ecclesiastick, and any one drag him before the judge, no exceptions to the person and character of the accuser shall be admitted, and the accused shall be stripped of all his possessions and sent into perpetual banishment." Pelagianism stands confuted to a demonstration! Most righteous law! Doubtless the orthodoxy of the makers would have taught them more equity and decorum, if it had not been so mixed up with their hateful passions, as to operate like the same thing.

With respect to what are called the doctrines of the *reformation*, they are improperly so called, unless the phrase means simply that they were opinions of the reformers, or that they were not reformed. The author intimates that their contest with the Romanists turned upon these points; and that they separated principally on the ground of a difference about these doctrines. With respect to that doctrine, which the writer aims chiefly to establish and to show to be fundamental, this representation is erroneous. The doctrine of the trinity was never brought into question between the parties. Mosheim says, that at the first dawn of the reformation in Germany and Italy, there appeared some who denied the divinity of Christ. "But the efforts of these men," saith he, "were opposed with united zeal and vigilance by the Romish, reformed, and Lutheran churches." Both parties agreed to burn them. Luther, who had been a monk of the order of St. Augustine, and was attached probably to the orthodox doctrine of grace, carried it farther than the generality of Catholick divines. He also found it very convenient to use against the popish doctrine of merit and indulgences. It was however not the doctrines of grace, but the power of the pope, transubstantiation, prayer to saints, and subjects of that kind, which made the great points of contention. The Romish church has and had a large sect of believers in the doctrines of grace.

The author proceeds to give an account of what he calls *revival of the ancient heresies* after the reformation. He touches the character of the respective systems of the Unitarians, Arians and Socinians; of the Pelagians, semi-Pelagians, Arminians, Quakers, Wesleyan Methodists and Freewillers. We suppose the writer meant to give a true and even candid account of their sentiments; but we apprehend the holders of the several opinions, loosely expressed under these names, would not state them exactly as he has

done. There is a great defect of precision in his report of their views and doctrines. His claim of superiour piety, humility, benevolence, and all virtues for the Calvinists is not justified by theory or fact.

We have offered a few hints on this book, not so much because it is a work of great pretensions, but because it affords a specimen of that exclusive, separating, and contentious system, which is a foe to truth, to charity, and edification ; which turns men's attention from the practice to the dispute of christianity ; and which, under the appearance of contending for the faith once delivered, really, though we believe not intentionally, in numbers who espouse it, makes the religion of men a mode of their passions, a struggle for superiority, a contest of pride, ambition, and self love. The labour bestowed in writing such a book as this, however pure the motives of the writer, (which we do not question) is labour misapplied; and the effect, if any, can be no other than to erect a standard of strife, and sound a trumpet of discord. Christians must allow each other to be faithful to their common Lord and teacher ; and make the Bible the standard of belief. "I, for my part," says Chillingworth, Safe Way, ch. 6, sec. 56, " after a long, and (as I verily believe and hope) impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my foot, but upon this rock only. I see plainly and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age. Traditive interpretations of scripture are pretended ; but there are few or none to be found. No tradition, but only of scripture, can derive itself from the fountain ; but may be plainly proved, either to have been brought in in such an age of Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of the scripture only for any considering man to build upon. This therefore, and this only, I have reason to believe. This I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that christians should take it from me. Propose me any thing, out of this book, and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this.....God hath said so, therefore it is true. In other things I will take no man's liberty of judgment from him, neither shall any man take mine from me. I will think no man the worse man, nor the worse christian, I will love no man the less, for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore that men ought not, to require any more of any man than this, to believe the scripture to be God's word, to endeavour to find the true sense of it, and to live according to it."

ART. 2.

C. Crispi Sallustii belli Catilinarii, & Jugurthini Historiae. Notis brevissimis, criticis, historicis, geographicis, &c. illustravit P. Wilson, L.L. D.litt. Graec. et Lat. &c. in collegio Columbiano Neo-Eboracensi Professor. Novi Eboraci. Typis T. & J. Swords. Impensis F. Nichols, 1808. pp. 196.

This is the second time within a few years, that Sallust has appeared from an American press, in an edition on which some homeborn talent has been exercised, and some native labour bestowed. The professed design of the editor is excellent; to illustrate only the real difficulties and peculiarities of the language, and give such historical information as is necessary for schools. We do not mean to undervalue this editor's labours, when we say, they might have been suggested by the editions of Muellius, the old Dutch schoolmaster; for though he may have given the hint, yet this is all he has given; his puerilities and jejuneness are avoided, and better criticks have been consulted in the formation of this edition. In very concise *notes* the peculiar style of Sallust is illustrated, grammatical difficulties resolved, geographical and historical aid given, orthographical archaisms noted, and the different readings of other editions occasionally mentioned and estimated. The notes are in English, and we think properly; for boys will seldom be persuaded to take the pains necessary for understanding the meaning of the best commentary if written in Latin..... The *text* which this editor has followed is that of Cortius, as it is given in Hunter's little edition. A careful collation, however, will show, that Hunter has not in every instance observed a scrupulous accuracy. The edition of Cortius, which seems to be referred to by many late editors as best deserving the name of a *standard*, is perhaps more valuable for its notes than for its text. They contain a treasure of Latinity. He has illustrated the phrases of his author, says the laborious Harles, from every Latin writer of every age, from Pacuvius, down to Gunther and Jo. Garzo. Yet he is accused of excessive bias in favour of extreme conciseness, in pursuit of which he has too often deserted the authority of manuscripts. The Deuxponts editors have given a severe critique of this work of Cortius, from whom they have often ventured to differ; and it is said, that still more different is the famous Spanish edition of Don Gabriel, a royal editor, *an edition* of which we suspect our country cannot boast a copy. In the extremely accurate edition of Henry Homer, the various readings of these editors, and of Haverkamp, are given.

To the honour of giving a truly critical edition of an ancient classick, we can hardly aspire in this western world. Our means are so few, our literary labour so little subdivided and parcelled out, our pursuits are so loose and general, and the distance between men of similar studies is so great in this extensive country, that we can hardly think of doing a greater service to ancient literature, than to add to the convenience of our school books. The disproportionate attention which seems to have been hitherto given to

Sallust, is however not amiss ; as from the concise elegance of his style and the interest of his histories, his work is well adapted to the instruction of the young.

We would suggest to Dr. Wilson, that there is a little incongruity in giving a Latin title, and a Latin advertisement to his work, while the Notes and the General Remarks at the close are in English. As far as we have examined the notes, they appear to be judiciously made ; when selected from Cortius, they cannot be useless. We have found some which are trifling and might have been spared ; and some passages are left untouched, where men as well as boys would not turn away from an illustration. It is not easy to give a specimen of this work ; but we hesitate not to say, that for the use of schools it is the most useful and correct edition, which we have yet seen of this popular and excellent author.

An edition of Cicero's select orations on this plan, if executed with similar conciseness and accuracy, would be very acceptable to the publick.

ART. 3.

Georgick papers for 1809, *consisting of letters and extracts communicated to the Massachusetts society for promoting agriculture. Published by the trustees.* Boston, printed by Russell & Cutler, pp. 91.

There are few publications that we take up with more interest than the one before us. Without any ranting about agriculture, we know its importance ; and that it has been till of late years most egregiously neglected in this state. A spirit of improvement has made considerable progress, and this is in part owing to the efforts of this society, whose exertions are of the most disinterested kind, as many of the individuals who compose it think any situation in the country, that has not a view of the town at *a convenient distance*, of no value, and who would be as much at a loss in a farm yard, as a countryman under the dome of the Exchange Coffee House.

Fond as we are of classick allusions, they may be misplaced. The title of this pamphlet appears to us to savour a little of affectation. We have the same objection to it that we have to some of the papers contained in the work ; it alarms those whom they wish to instruct. Those who are not " intimately acquainted with the ornaments of style, or even with the rules of grammar," will have their curiosity checked or destroyed by a title and strange words which they cannot understand.

We have also an objection to one of the forms of their premiums. For particular objects " a hundred dollars, or the society's gold medal" are offered. Money has certain uses very generally understood, and in some instances would be necessarily preferred to an honorary reward ; it ought in all cases to be taken even in " foreign bills," rather than the "*medal.*" Medals were intended to be, though the smallest, the most lasting of all kinds of monuments. And this intention has been realized. In modern times they are executed with extraordinary care and skill, to perpetuate some memorable action, or some illustrious service, and can hardly be struck but at the expense of sovereigns. Their impression is strongly raised,

and may almost bid defiance to time. The medal of this society is a thin piece of gold in an oval form, with a paltry engraving on its surface. It is contemptible as a work of art, perishable as a memorial, and useless in its form. Societies in Europe, long since aware of its impropriety for purposes of this kind, substituted a piece of plate, which possessed every advantage, as it might be made a salver, or an ornamental vase for the opulent, or a tankard, a porringer, or a set of spoons, for those in more humble circumstances, thus serving a useful purpose, and, by being always in sight, constantly gratifying a laudable pride and exciting emulation. We hope the honorary rewards given by the society will be modified in this way.

The following are the contents of the work. "*Preface. Premiums. Address of the Kennebeck Agricultural Society. Prejudice against the berberry shrub. Of curculio, a genus of insects. History of the Merino sheep. Use of salt for cattle, and the preservation of hay. Utility of painting garden fences black. Advice to dairy women. Boiling grain for horses. Useful and ingenious calculations. Propagation and culture of the common parsnip. Sap of plants. Functions of the leaves during the day. Functions of leaves during the night. Peculiar juices of plants. Decay of plants. Decomposition of vegetable substances. Col. Humphreys's letter to Dr. Dexter. Col. Humphreys's letter to Mr. Tyng. Management of the dairy. Course of work by gardeners. Art of destroying moles.*" We think it will immediately strike the reader, that this selection has been made rather by gentlemen accustomed to perusing European transactions, than intimately acquainted with the crying wants of their own country.

Arthur Young relates of some agricultural societies in Italy, that they offered premiums for button moulds, but we cannot afford this kind of luxury. We should not think about gravel walks till we have secured our fences; nor cultivate flowers, till we have raised fruits.

The address to the Kennebeck Society is ingenious. It recommends a degree of care and nicety, common in Europe, but which even necessity would hardly drive our country people to adopt. Its suggestions however are useful, as some of them may attract the attention of the more intelligent. Prejudice against the berberry shrub, is the next paper, and is an interesting topick, as this part of the state abounds with it; and it ought to be most completely ascertained whether it be owing to this shrub, that we cannot raise wheat; perhaps it is as idle as the notion of the Pennsylvania quaker, that we never could raise it, since we hung the quakers. Whatever may be the cause, it is a most peculiar misfortune, that so large a portion of Massachusetts should be unable to raise the first of all vegetable productions, and thus be deprived not only of the grain itself, but of the manufacture of it. A map of the wheat country would assist the investigation, to ascertain how near the seacoast it has been known to grow; and if it advances in some places nearer than others, what are the causes of the variation. We have an indistinct impression, that we have seen it growing in all towns, where the berberry bush has not penetrated, as this shrub has not advanced far from the seacoast. The next paper is on "curculio, a genus

of insects." We were told by a common farmer, that the insect lodged its eggs in the blossom; and that by burning sulphur, leather, &c. under the trees when in blossom, they would bear fruit. The experiment is easy and worth trying. "History of merino sheep" is interesting, as it proves satisfactorily they are not affected by climate. The five papers about the "sap of plants," &c. are pure luxuries. The letters of Col. Humphreys are satisfactory and encouraging. The "management of the dairy" should be republished in every number, till New England retrieves itself from the disgrace of making more bad butter, than is made in all the world beside. The "art of destroying moles" is very important in France, but, we suspect, is more amusing than useful in this country.

We were much pleased to find, that three of the premiums are devoted to the object of manures. A system of permanent manuring is extremely desirable. We have few lands that are absolutely barren, like the extensive heaths in different parts of Europe, but we have few spots, that will bear a crop of any kind without annual manuring. Marle has not yet been discovered, but very rich, fat clays may be found in every town and almost every farm. They are an object hitherto neglected, though invaluable to the farmer. Our soils are generally so light, that the manure sinks through them, like water in a sieve. If our farmers could be persuaded to give a thorough coat of clay to their light soils, they would retain the manure from the farm yard, and a farm might in this way be brought into solid, good heart; at present most farmers toil from year to year, and produce scarcely any lasting amelioration. Lime also, as a manure, is seldom tried, though its effects are of a powerful and lasting nature. Its use would tend to lessen the price of stable manure, which is higher in Boston than in most other cities of the world. Farmers on the seashore derive considerable assistance from rockweed, which was formerly never thought of, but is now collected with great care. In the preparation and application of manures, we are yet in our infancy.

One of the most important objects, to which the attention of this society can be directed, is the draining of land; there is no one improvement from which so much benefit would be derived. This important branch of agricultural management is almost wholly neglected. A very large portion of our most valuable land in every part of the state is useless to the owners for want of drains; in many instances, from surface water only, which the most trifling labour would remedy. These lands are generally the best on a farm, having received the wash from higher grounds, and will be less liable to be affected by drought. There is hardly a farmer in the state who has not some acres, now devoted to the most worthless of all products, "*meadow hay*," that might not, by a comparatively slight expense, be made to produce any kind of grain, even Indian corn, but which would bear a permanent and luxuriant crop of clover and herdsgrass. There are even within ten miles of the capital some *thousands of acres*, including salt marsh, which do not now, on an average, yield twenty cents, clear profit, an acre, that might be rendered the most valuable land contained in the same district.

Our salt marshes, if fairly estimated, are in their present state a nuisance, in many cases a positive detriment, because they encourage farmers to neglect their fresh water meadows, and annually mow the coarse, miserable grasses they produce, as by the aid of salt hay, their cows and young stock are made to eat them, and thus preserve existence through the winter. In some instances they go ten or twelve miles to obtain this hay, which if they were without, they would be obliged to bestow the same labour on their wet, cold lands at home, and in a very few years, for a quantity of *meadow* and salt hay, would obtain an equal quantity of the best English hay. In all the maritime counties the salt marshes are an important, perhaps the most important portion of our lands. Attempts to dyke them out against the salt water have in many places been made, and in most without success, which must certainly be owing to the grossest ignorance, or mismanagement. An example of success may be seen on the westerly side of the Medford turnpike, near Medford, which [we speak of them as they were last year] are the most beautiful fields of grass in the state.

A succession of crops is one of the most essential parts of managing a farm in Europe. In this state it is hardly known or practised. Some experiments to ascertain what would be the best succession, where Indian corn is one of the products, would be of great service to every part of the state. But this, as well as our other observations, may have been anticipated ; as we have only the publication of the present year before us.

On the whole, we may congratulate this most respectable society and the publick at large, that very considerable improvements have been made within a few years ; and every man who has examined the appearance of the country must have perceived how greatly it is ameliorated. Still much, very much remains to be done ; and we have no doubt that the efforts of this institution will stimulate intelligent individuals in different parts of the state to the most useful and honourable exertions.

ART. 4.

The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature. To which are added Two brief Dissertations ; 1. On Personal Identity ; 2. On the Nature of Virtue. Together with a Charge, delivered to the clergy of the Diocese of Durham, at the primary visitation, in the year, 1751. *By Joseph Butler, L. L. D. late Lord Bishop of Durham.*

Ejus (analogiae) haec vis est, ut id quod dubium est ad aliquod simile de quo non quaeritur, referat, ut incerta certis probet. Quint. Inst. Orat. lib. 1. cap. 6.

Second American edition. To which is prefixed the Life of the author, by Dr. Kippis, with a preface giving some account of his character and writings, by Samuel Halifax, D. D. late Lord Bishop of Gloucester. Boston ; published by D. West, No. 56 Cornhill, 1809.

It is now somewhat more than seventy years, since a copy of the first edition of the Analogy was presented by its author, then her majesty's clerk of the closet, to Queen Caroline.

In England, the character of this treatise is so well settled, that the number of the edition is no longer mentioned in the title page; and it is certainly no small proof of a sincere attachment on this side of the water to christianity, as she appears through the medium of the New Testament in the resplendent purity of her author, that this admirable work has within ten years gone through two large editions from the same press. Indeed Bishop Butler's Analogy is so well known, it is so much and so often read and admired by every lover of sound logick and sober piety, that we found no surprise mingled with the pleasure we felt on hearing of Mr. West's proposals for a second Boston edition.

This edition, though far enough from squalid, is by no means so elegant as the Analogy deserves. And though the press may, and indeed so far as our examination went, appears to have been carefully corrected, yet we fear that many will complain of the tawny paper, and some, perhaps, whose eyes are beginning to fail, may be even querulous enough to ask, whether a larger and clearer type than Mr. West has chosen would not have looked a little better. Such however as this edition is, we welcome its publication as an omen auspicious to the cause of truth.

If, instead of sending from their presses the extravagant memoirs and experiences of bigots and fanaticks, our printers would become competitors in attempting, by means of new editions of such books as the Analogy, to restore religion to her native and primitive rationality, cheerfulness, and benevolence, the sullen scowl, and the petrifick frown of superstition would vanish, and in their places we should see not only the marks of humility and penitence, but the smile of hope and the tear of joy opening on the cheek and glistening in the eye of every real christian.

It must be attributed to that deplorable ignorance of the essential nature of religion, which has so long darkened, and which still continues, with a moral eclipse of most portentous gloom, to darken and dismay the understanding, that the dogmas of Calvin, sublimed as they are and elaborated, by that great spiritual chymist, Dr. Hopkins, in his metaphysical alembick, to essences so pure and simple as, when sealed in his phials of wrath, to appear unpolluted by the smallest sediment or caput mortuum of common sense.....to this cause we think it must be attributed, that these principles ever found, and now find numerous favourers in New England. And indeed it is really astonishing, that sentiments which seem so contrary to the precepts and doctrines of our blessed Saviour, as delivered by himself in the gospels, and explained and enforced in their epistles and lives by his holy apostles and martyrs, should ever become the belief of any man who considers GOD in his paternal character. But since this system is embraced by many, and has its pensioners and advocates among us, its effects can be counteracted only by the diffusion of that kind of knowledge and reasoning which so eminently distinguishes the Analogy of Butler. Such then, and so solemn is the obligation, resulting from existing circumstances, and attaching with a sacred inviolable responsibility on those gentlemen who hold the office of printers.

The two dissertations on Personal Identity and the Nature of Virtue are among the finest specimens of metaphysical and moral reasoning.

The Charge, &c. as it subjected Bishop Butler fifteen years after his death to the suspicion of popish predilections, is worthy of something more than a hasty perusal.

Dr. Kippis's Life of Butler, though rather meagre, is perhaps as satisfactory as we ought to expect.

Bp. Halifax's preface contains a full account and a fair estimate of Bishop Butler's writings and character.

ART. 5.

An Oration, delivered before the Washington Benevolent Society in the city of New York, at Zion Church, on the 22d. day of February 1809, *by Samuel M. Hopkins, Esq. Published by the Society.* New York; J. Seymour. pp. 20. 1809.

The object of this society is to appropriate one day in the year, the day that gave him birth, to the celebration of the virtues and services of Washington. What object can be more worthy an association of Americans? The objects of the society are thus described. "We, who are here, occupy that middle space in time which connects the contemporaries of Washington with their successors. We begin, as to him, the age of history. Hence, my brethren of the Washington Benevolent Society, we have sought to establish an institution, in which a perpetual succession of men should preserve the memory of our hero, and hold up his example for imitation and instruction to each passing age. Be it ours to give an admiring posterity a just conception of what he was, to show them we are not wholly ungrateful, and to consecrate to fame and to glory a day which hereafter will be distinguished in the annals of the benefactors of mankind.

"Another duty also claims our attention. We have seen, that some who passed their youth in the field with Washington, pass their age in misery. Sometimes we see the wreck of an American soldier; he whose heart beat high with the love of liberty and the hope of fame; he who, proud of the array of splendid war, marched in the front and panted for the conflict; he who braved the battle and the storm, the summer's heat and the winter's frost, all ardour and emulation in the publick cause; see him now broken with misfortune, bowed down with grief, despoiled of the sword and the plume of war, and forgetful of the pride of victory, see him feeble and desponding, perhaps asking a pittance from a country which he so honourably defended and, like Washington, ready to breathe his last sighs in prayers for her safety. Can we who enjoy the fruit of his toils be indifferent to his sufferings? To you, my brethren of the Washington Benevolent Society, the appeal was not made in vain; you provided for the war-worn veteran; you lighted up a smile on the brow of despondency; you have

bestowed a blessing upon the last hours of him whose youth was spent in procuring blessings for you."

Such are the valuable objects of the society before which this oration was delivered; the execution is not unworthy of them. The reader has already seen that it is much superiour to the quotidian shadows, its kindred. One more extract.

"When the traveller, therefore, in ages to come shall inquire for the monument of Washington, the answer will be, "behold the empire which he founded." What other can we raise? Shall perishable marble, shall columns of brass, shall pantheons or triumphal arches affect to add to the durability of his fame? Presumptuous piles of dust! His example shall stand a light and a consolation to man, when statues and monuments and arches and temples shall have crumbled into ruins."

True, a monument could add nothing to the fame of Washington, but does not its absence reproach the gratitude of America? Will not posterity cast a doubtful eye on those written encomiums, when scarcely a marble stone attested the fervour of their writers. In our opinion, the first appropriation of revenue, which could be spared from the *necessities* of the state, should be made for a monument to our hero. There should be one spot to concentrate in more vivid recollection the virtues of that character, whose remembrance is diffused through a continent. Its solemn shade should invite to musing on magnanimity, and love of country. What scholar ever passed Pausilippo, and did not bless the hand that erected a tomb to Virgil and planted a laurel by its side? What American could lean on the tomb of Washington, and not feel his heart purified by the holy influence of patriotism and virtue almost divine?

RETROSPECTIVE REVIEW.

ART. 1.

New England's Memorial, or a brief Relation of the most memorable and remarkabe passages of the Providence of God manifested to the Planters of New England in America, with special reference to the first colony thereof, called New Plymouth. Published for the use and benefit of present and future generations, by Nathaniel Morton, Secretary to the Court of Jurisdiction of New Plymouth. Boston; reprinted for Nicholas Boone, at the sign of the Bible in Cornhill, 1721.

THE first edition of this work was published in the year 1669, and the preface to it is valuable. It is a review of Mr. Morton's narrative, and recommendation of the same by two worthies of that age, who have since been celebrated among the greatest divines of our country, John Higginson, of Salem, and Thomas Thacher, of Boston.

"It is much to be desired there might be extant *A compiete History of the United Colonies of New England*, that God may have the praise of his goodness to his people here, and that the present and future generations may have the benefit thereof. This being not attainable for the present, nor suddenly to be expected, it is very expedient, that, while sundry of the eldest planters are yet living, *records* and *memorials of remarkable providences* be preserved and published, that the true originals of these plantations may not be lost; that *New England*, in all times to come, may remember the day of her smallest things, and that there may be a furniture of *materials* for a true and full history in after times.

"For these and such like reasons we are willing to recommend unto the reader this present *narrative* as a useful piece. The author is an approved godly man, and one of the first planters at *Plymouth*. The work itself is compiled with modesty of spirit, simplicity of style, and truth of matter, containing the *annals* of *New England*, for the space of forty seven years, with special reference to *Plymouth* colony, which was the first, and where the author hath had his constant abode. And, yet so far as his intelligence did reach, relating many remarkable passages in the several colonies; and also making an honourable mention of divers of the most eminent servants of God that have been amongst us in several parts of the country, after they had finished their course. We hope that the labour of this good man will find a general acceptance amongst the people of God, and also be a means to provoke some or other in the rest of the colonies, who have had knowledge of things from the beginning, to contribute their *observations* and *memorials* also; by which means, what is wanting in this *narrative*, may be supplied by some others; and so in the issue, from divers *memorials* there may be matter for a just *History* of *New England* in the Lord's good time. In the mean time, this may stand for a *monument*, and be deservedly acknowledged as an *Ebenezer*, that *hitherto the Lord hath helped us.*

JOHN HIGGINSON.
March 26, 1669. THOMAS THACHER."

That the remarks are just, which are contained in this preface, will be readily believed from the use made of the "Memorial" by all succeeding writers. When Mr. Prince wrote his Annals, which will ever be a text book to those who wish instruction in the affairs of New England, he speaks of this "Memorial" as the first source of his own information. "The first book put into my hand," says he, "was *The New England Memorial*, composed by Mr. Secretary Morton, being the history of *Plymouth Colony* from the beginning to 1668." The work certainly contains a fund of interesting intelligence concerning the early events which happened in this country, and is worthy of perusal at this day, although the facts will not appear new to those who have read larger histories.

We have endeavoured to obtain a fuller account of the author than has yet been given to the publick. We know his character to be eminently pious from what is related in the preface to the first edition of his book, but we generally require more complete biographical sketches of a man who is so often quoted, and who did so much service to the community. From the *Plymouth Records* it appears, that he was secretary of the court from the year 1671 to 1685, the year of his death. He must, however, have acted in this capacity before the years mentioned, because he is styled secretary of this jurisdiction in the letters that passed between Massachusetts and New Plymouth, concerning the contest with the Dutch which agitated the united colonies a number of years. In this business Massachusetts acted a part which never would have been forgiven, had not events turned out more favourably than were then expected. Old politicians, grown grey in

practices of artifice and deception, never could have discovered more simulation than our general court in their apologies for not joining the other colonies, when Connecticut was threatened with invasion by the Dutch at Manhadoes, and which would actually have taken place, had not O. Cromwell by his threats annihilated all their bold resolutions. Massachusetts, however, wished to preserve the good opinion of her sister colony of New Plymouth, and wrote a letter by their *Secretary E. Rawson;* to which letter an answer was given, dated March 7th. 1653, and signed by *Nathaniel Morton, Secretary.* It was probably written by Gov. Prince, for he was one of the commissioners, who had been afflicted by their behaviour, and it is written with as much spirit as kindly reproof.

We are told that Mr. Morton, beside preparing the "Memorial," collected all the papers which could be of any use to the colony and recorded them. "This he continued to do for many years, and had it not been for this attention to manuscripts, to exemplary passages in men's lives, dates, and times of death, the present generation would have very imperfect accounts of what was done in New Plymouth, or New England, when they were only in the womb of their existence."* It seems he did more to give information to posterity than any person in that office, or any other writer during the century, and hence ought to be had in remembrance. The book passed through a second edition in 1721, and it is that edition which is the object of our review. The first edition must be very rare, and would be an object of curiosity in some of our publick libraries, but, doubtless, this edition is improved. It has a supplement, which brings down the account from 1669 to the union of the two colonies by the charter of William and Mary.

The Memorial commences with a short narrative of things, as they took place from 1602 to the landing of our fathers at New Plymouth. From the year 1621, it proceeds in the form of Annals, of which we will give an example.

The remarkable events of this year (1621) are, the death of governour Carver. In the month of April this year, their governour, John Carver, fell sick, and within a few days after died, whose death was much lamented, and caused great heaviness among them and there was indeed great cause. He was buried in the best manner they could, with as much solemnity as they were in a capacity to perform, with a discharge of some volleys of shot of all that bear arms. This worthy gentleman was one of singular piety and rare for humility, as appears by his great condescendency, when as this poor people were in great sickness and weakness, he shunned not to do very mean services for them, the meanest of them; he bore a share likewise of his labour in his own person, accordingly as their extreme necessity required, who, being also one of considerable estate, spent the most part of it in this enterprise, and from first to last approved himself not only as their agent, in the first transacting of things, but also all along to the period of his life, to be a pious, faithful, and very beneficial instrument, and now is reaping the fruit of his labour with the Lord."

* MSS. Letters.

He also acquaints us with the death of the governour's wife, six weeks after, who was sick of heart, and died of excessive grief.

We then learn that William Bradford was chosen governour, who had been very low, but was recovering from his sickness.

That Isaac Allerton was chosen assistant in the room of Mr. Bradford.

The second of July, they sent Edward Winslow and Stephen Hopkins to Massasoit the great sachem, with a gratuity. He was about forty miles from Plymouth. His people had been numerous, but they were thinned by a mortal disease.

Several facts are related concerning the behaviour of the Indians, and their quarrelling with each other.

About the ninth of November, a small ship came in, unexpectedly, with their agent, Robert Cushman, an active and faithful friend of the colony, with thirty five persons to increase the plantation.

" Soon after this the Narragansetts sent messengers unto the plantation with a bundle of arrows, tied together with a snake's skin, which they learnt to be a threatening and a challenge, upon which the governour of Plymouth sent them a rough answer, *that if they loved war better than peace, they might begin when they would, they had done them no wrong, nor should they find them unprovided;* and by another messenger sent the snake's skin back with bullets in it, but they would not receive it, and sent it back again."

The events of the first year are told in this plain and simple manner; and from this we learn the style and method of the whole. We gain considerable information in a few pages. The facts are unadorned; truth appears in its simplicity, with now and then a serious reflection which discovers a pious mind and solid good sense. An attachment to good men of that and every generation, shows itself in every page; and the love of his country, like a golden thread, runs through the whole. Some may be led to inquire, whether in such a work, written in an age less liberal than the preceding, a spirit of bigotry never makes its appearance; whether New England prejudices are not discovered in the writings of a man so much attached to the government and churches of New England? We must be candid where we can, and may say perhaps that the secretary of Plymouth is as liberal as any man of that age, and more so than many of our New England historians, except Gov. Winthrop, whose education was superiour, and whose life was not confined to one spot of the earth. Yet with the most liberal concessions in his favour, we must except against Mr. Morton's account of sects and of persons who were opposite to the principles of New England churches. His account of the Gortonists is tinged with strong colours of resentment, and is not an impartial view of their sentiments, nor is his representation of Roger Williams's character and conduct free from the leaven of party zeal.

He that imbibes an opinion without hearing what those who are called hereticks can say for themselves, will feel towards them, as

those who censured them. But let any man read Gorton's letter to Secretary Morton, which is published in Hutchinson's appendix ; and let every one read Callender's history of Rhode Island, and Winthrop's journal, and Mr. Williams's letters, scattered in multifarious publications, and form an opinion afterwards, and he will obtain a better knowledge of those times. Our fathers were excellent men, but professed enemies of toleration. In England the Puritans were sore from prelatical oppression, but they did not learn this lesson in the school of affliction, to allow others to think for themselves. They thought it strange that after all their sufferings for their sentiments, and having settled a wilderness to enjoy them, they should be disturbed by sectaries, who not only caused divisions in churches, but confusions in the commonwealth. As far as these sects disturbed the peace of society and broke the laws, they were the subjects of punishment; but not for having different opinions in religious matters. Why were the Gortonists, or Baptists, or Quakers, to be brought to courts of justice ? If we consider them merely as religious sectaries, they were as innocent as the dissenters or any sects in England, who only worshipped after the manner which is called heresy. It is not a sufficient answer which some have made " They were wrong ; but we are right." Nor is it satisfactory to say, that our fathers, having settled this country for the sake of particular opinions, had a right to shut out of their community those who differed. If so, the spirit of inquiry must be chained, and the children of those excellent men censured for the parts then acted in the great work of reformation.

We shall not quote those passages of Morton, which are liable to these censures. We observe only that he discovered the spirit of the age, but that the same spirit would be inexcusable in these days of knowledge, freedom and philanthropy.

Secretary Morton dedicates his book to Governour Prince, and the assistants of that year. From this it appears that he was the nephew of Governour Bradford, and had all his MSS. in his hand, an invaluable treasure. The facts relative to colonies in other parts of the world never could be ascertained ; but we have our history from persons who knew the things they testify. Gov. Bradford was very particular in noting every minute circumstance from 1620 to 1646.

We lament that the history is lost ; but many valuable MSS. of that gentleman are preserved.

The only way of preserving such things is by multiplying copies, which can only be done by printing them. Hence the great benefit of the collections of the Historical Society of Massachusetts, where several papers are to be found, which would have been destroyed by worse enemies than the moth or the worm. The diligent members of that institution are still active in collecting and diffusing others for the benefit of future generations.

TO CORRESPONDENTS.

We have received a communication relating to "Pietas et Gratulatio," the subject of our last Retrospective Review, from the only surviving contributor to that volume. He agrees with us in assigning Nos. I. II. III. V. VII. X. XI. XIX. and XXIII. to their respective authors. Nos. VIII. and XVII. are attributed by him to Mr. Bowdoin. In Nos. XXVI. and XXVII. he differs from us, and assigns those elegant pieces to Mr. Lovell.

That our venerable friend is correct in this distribution is very probable. We have received another letter from the district of Maine on this subject, which corroborates the above statement in the three last particulars, and corrects the opinion we expressed of the author of No. XXIX. and withdraws another from the pieces, whose authors we could not name.

GENTLEMEN,

In the Anthology for June I perceive that numbers 26 and 27 of Pietas et Gratulatio are ascribed to Dr. Winthrop, and number 29 to Lieut. Gov. Oliver. In the copy which I possess of that work, the two former numbers are signed Mr. Lovel, senior, and the latter, Stephen Sewall. Numbers 17 and 30 are signed J. B. Esq. There are two more stanzas in the Epilogues, which are I observe omitted in the Anthology. They are.....

Dum regit mundum occiduum BRITANNUS
Et suas artes, sua jura terris
Das novis, nudis cohibenda metis
Regna capessens ;

Dum DEUS, pendens agitationes
Gentium, fluxo moderatur orbi,
Passus humanum genus hic perire,
Hic renovare.

District of Maine, July 13, 1809.

INTELLIGENCE AND MISCELLANEOUS ARTICLES.

Bouriat's Meteorological and Medical Summary.

B. F. BOURIAT, M. D. and secretary general and perpetual of the Central Committee of Vaccination for the department of Indre and Loire, has during several years, edited a periodical work, which he entitles "*Précis de la constitution medicale observée dans la département de l'Indre, &c.*" It is a pamphlet of one sheet and an half, published once in three months, under the auspices of the Medical Society of Tours. About thirty numbers are already due ; and of these, the greater part of the set, as far as the twenty fifth, have been politely sent us by the learned and industrious gentleman who prepares them. In a letter to Dr. Mitchill he has this expression ; "I hope, sir, this work will meet the same favourable reception from you, that has been extended to it by the learned societies of France, and the most distinguished physicians."

From the examination of this performance, we are inclined to believe that it is a laborious and faithful register of the weather, as far as observations by the thermometer, hygrometer, barometer, electrometer, and the eye can render it. These are summed up and stated monthly, in a brief and abstracted form, for the department of Indre and Loire.

But Dr. Bouriat does not confine himself to his department in stating and recording atmospherical occurrences. Remarkable storms, meteors, strokes of lightning, inundations, and other memorable events are mentioned, wheresoever they may have happened, within the wide circle of his information.

The most valuable part of his publication, however, is the record it contains of sporadick, endemick, and more especially *epidemick* distempers. His his-

tory, for example, of the European influenza of 1804, and his notes on the yellow fever in Spain and Italy, 1805, are specimens of extensive observation, combined with voluminous reading. (Precis. No. v. and xiii.) Occasionally *epizootick* diseases, that is, the diseases of domestick animals, are mentioned. It is reproachful, that the maladies of the creatures that afford us so much of our pleasure and our profit, should be so little attended to among ourselves. We hope that they will soon attract their proper share of regard. Dr. B. and his associates are labouring faithfully to promote vaccination.

Med. Repos.

New York Medical Society.

At the anniversary meeting of the Medical Society of the state of New York, holden at the City Hall in the city of Albany, on the first Tuesday of February, 1809, the following gentlemen were elected officers for the ensuing year.

Nicholas Romayne, President.
Alexander Sheldon, Vice President.
Andrew Proudfit, Treasurer.
John Stearns, Secretary.

Censors.
- *Lyman Cook*,
- *William Wheeler*,
- *David W. Arnell*,
- *John M. Mann*,
- *Westel Willoughby*,

Committee of Correspondence.
- *Nicholas Romayne*,
- *Alexander Sheldon*,
- *John Ely*,
- *Jesse Shepherd*,
- *Amos G. Hull*,
- *Abraham Allen*,
- *Reuben Hart*,

Ib.

Coins collected by American heroes in Sicily and Africa.

The American character for valour, although confirmed beyond a doubt by our revolutionary struggle, was greatly extended over the world in the war waged by the Bey of Tripoli against the United States. It was however not a name for enterprise and bravery only, that our countrymen acquired. They made valuable researches into the antiquities of all the regions they visited on the shores of the Mediterranean sea. Among other proofs of the attention paid to these objects, by our brave and patriotick officers, is the collection of ancient coins, presented by commodore Rogers to Dr. Mitchill. These were found at Syracuse and Tunis, the site of ancient Carthage. They illustrate the reigns of Dioclesian, Constantius, Constantine, Licinius, Maximus, and several other emperours.

The inscriptions which can be decyphered on some of them, are as follows, viz.

	(reverse motto.)
Head of *Dioclesian*,	*Concordia Militum.*
Constantius,	*Victori Caesari.*
Constantine,	*Virtus Exercitus.*
Licinius,	*Jovi Conservatori.*
Maximinus,	*Gloria Exercitus.*

These coins being originals collected by our gallant countrymen, in the countries which afford much interest to the antiquarian and the man of taste, are worthy of being deposited in the Cabinet of Natural History, for which they are intended. *Ib.*

Translation of the count Lacepedes' Letter to D. B. Warden, &c. concerning the Fossil Bones, presented to the National Institute by the President of the United States. Dated Paris, 1st. Sept. 1808.

SIR,

I hastened to communicate to the Institute, in their sitting of Monday last, the letter which Mr. Jefferson was pleased to address, and which you had the complaisance to deliver to me.

The Institute, penetrated with gratitude for this new mark of interest which its illustrious member has manifested, has resolved that an expression of thanks shall be solemnly addressed to him by its proper officers. It has also engaged me to testify to Mr. Jefferson the value it attaches to his attention. The Institute has decided, that the fossil bones and other objects of natural history, which Mr. Jefferson has had the goodness to put at its disposal, shall be placed in the museum of Natural History; the only place where the publick can conveniently and usefully examine this fine present of Mr. Jefferson.

In consequence of this decision of the Institute, I shall immediately make known to my colleagues of the museum, what you have communicated to me, sir, concerning the arrival of these bones; and as they come by the river, from Havre, and are, by their nature, susceptible of being injured, perhaps you may think proper to debark them at the bridge of Austerlitz, at the northern gate of the garden of plants, across which these precious objects can be easily transported to the apartment destined for their reception.

Accept, sir, the new assurance of all the sentiments you merit, as also the renewal of my thanks for all that you have been pleased to communicate to me.

I have the honour to salute you.

Signed, COUNT DE LACEPEDE.

Monsieur Warden, Secretary of the American Legation.

P. S. I shall have the honour of sending to you, according to your permission, my answer to your illustrious president. *Ib.*

Kingsess Botanical Garden.

In a former volume we had occasion to mention this establishment of one of the early and meritorious botanists of our country (Med. Repos. Hex. II. Vol. v. p. 302.) We observe that the Bartrams, father and son, descendants of the indefatigable man, who laboured for the royal society of London, and for several scientifick persons in Europe, have since that time printed a catalogue of the American indigenous plants growing under their care, and within their enclosures, in the neighbourhood of Philadelphia. Of these we observe that they enumerate three hundred and fifty six shrubs and trees, six hundred and thirty five herbaceous plants, sixty nine grasses, twenty palms and ferns, forty six mosses, and seventeen funguses, making in the whole eleven hundred and forty three species, besides unnumbered varieties of native vegetables, already cultivated in the garden of Kingsess. Their catalogue, which was published in 1807, contains also, the names of many exoticks thriving in their grounds.

This establishment, it is said, was begun about fourscore years ago (1727) by the elder John Bartram, at a time when there were no establishments of that kind in Pennsylvania, if any in the colonies, except that of Dr. Clayton, in Virginia. Kingsess garden is situated on the west bank of the Schuylkill, four miles from Philadelphia, and comprehends about eight acres. The mansion and green houses are situated on an elevated spot, whence there is a gradual and easy descent to the river. On both sides, the country swells into hills of moderate height, and adds much to the convenience and beauty of the garden. From this delightful spot, the winding course of the Scuylkill, its extensive meadows, and highly improved farms for many miles, above and below; the junction it forms with the Delaware, and the latter crowded with vessels going to and from the city, are objects plain in sight, and upon which the eye dwells with singular pleasure. Beyond this, the Jersey shore terminates the view, and contributes with the other objects to give extent and variety, as well as richness to the scene.

Several of the articles named in this list are but lately discovered, and have not yet been mentioned in transatlantick publications. These are named in the most proper manner that the authors could devise. We look for the corrected and enlarged edition they promise. *Ib.*

Botanical Journal at Paris.

In October, 1808, appeared in Paris, the first number of the *Journal de Botanique*, edited by a society of botanists, of whom Beauvois, Bonpland, Correa, Delongchamps, Desvaux, De Tussac, Thouars, Hanin, Dubuisson, St. Hilaire, Poiret, Persoon, and Sonnini, are the principal. Their design is to discuss botany at large, by examining every thing relative to the anatomy, physiology and pathology of plants, as to their classification and description; and without entering deeply into the agricultural, medicinal and economical uses of vegetables, it is their intention to lessen the dryness and sterility of the science, by dwelling upon the fitness of the different species and their parts, for food, physick, clothing, and the numberless ways by which they may be employed in the arts. We shall probably borrow from this promising work, in our future numbers, some of its valuable materials.

While on this subject, we seize the opportunity of laying before our readers, part of a letter from Mr. Desvaux to Dr. Mitchill, dated Paris, 15th. Nov. 1808, which for its politeness and liberality ought to be made known; "Botany is the science to which I am particularly devoted, and in which I intend to labour most for the future. But as it is indispensable to gather the greatest possible amount of materials, I expect from your complaisance as much assistance as your occupations will permit. There are many plants of the United States ready to your hand, that I do not as yet possess. You will oblige me, by sending specimens of them; because I can throw light upon their nomenclature, by means of the Herbarium of Michaux, which we have in Paris. For my own part I am labouring to give a *Synopsis Plantarum*, according to the method of M. de Jussieu. This estimable sçavant encourages me in this, and assists me with his counsel, his library, and his herbal.

"If, on my part, sir, I could be useful to you, in case you should want the most rare and beautiful plants of Europe, it would be highly gratifying to me to send you a collection. My species already amount to between nine and ten thousand, and a great proportion of them are duplicates. I have a predilection for cryptogamous plants, grasses, cyperoids, legumes, and in general for all the families wherein there is the most to be done."

If any of our American botanists can make a suitable exchange with Mr. Desvaux, a rich body of well arranged plants will be transferred to our side of the Atlantick; and that labourer in the field of science be the better enabled to conduct the periodical work in which he is engaged, by recording more fully the discoveries and announcing the progress of this interesting branch of natural history. *Med. Repos.*

MESSRS. EDITORS,

A work is about to issue from the press of T. B. Wait & Co. which will, no doubt, receive the cordial approbation and the liberal patronage of the friends of religion and the rising generation. It is entitled *Sacred Extracts from the Scriptures of the Old and New Testaments, for the more convenient attainment of a knowledge of the inspired writers; for the use of schools and families.*

Presuming you will, at this late period, have but little room for a communication on this subject, it is merely stated, that the *Sacred Extracts* have been made under the auspices of the *associated instructors of youth in Boston*, by one of their number, and evince great care, judgment, and taste.

The following passage, from the advertisement of the editor, will show the principles upon which the selection has been made. "He solemnly assures the readers of this volume, that, in exercising his judgment and taste respecting the passages best adapted to interest and instruct youth, he has most religiously endeavoured to avoid all bias in favour of any particular sect or opinion. He affects no indifference toward the several schemes, which are professedly derived from the sacred writings; but he conceived that this was not the place to allow his preference and convictions to appear. He has ever come to the task of preparing the copy for the press, under a lively sense that 'the ground was holy;' and he has endeavoured to 'put off' all prejudices and prepossessions. By such as examine it with a similar spirit, he rejoices in the persuasion that uprightness of views, and impartiality in execution will be allowed him; and this will, as it ought, be more highly prized than any other commendation."

Hudson and Goodwin, of Hartford, Con. propose to publish, in four volumes royal 8vo. *Coke upon Littleton*, with the notes of Hargrave and Butler, from the 15th. collated with the 13th. edition; with considerable improvements, by Thomas Day, Esq. and other professional gentlemen associated with him.

Among the improvements contemplated, will be the correction of many mistaken references in the side margin of the commentary; the addition of the later authorities to the editorial notes; and an original and complete index to the whole work.

The inaccuracy of many of the references placed against the commentary of Lord Coke was observed by Mr. Hargrave, but he declared the correction of them to be "a task far greater than his other avocations would allow him to engage in," and did not attempt it. The deficiency of the index has long been a subject of complaint with the whole profession, and did not escape the notice of Mr. Hargrave; but that laborious editor contented himself with remarking, "that having already undertaken so much, he thought it would be imprudent to pledge himself still further, by entering into any engagement for making additions to the index." A correct, though not very copious, index, has since been made to the editorial notes; but that to the text of Littleton, and the commentary of Lord Coke, remains unaltered. The propriety of the publishers availing themselves of the opportunity afforded by a new edition, to add the later authorities to the editorial notes, is obvious.

The publication of this work will be forwarded with as much despatch as the great research, labour, and care required in preparing and executing it, will admit of.

CATALOGUE

OF NEW PUBLICATIONS IN THE UNITED STATES.

FOR JULY, 1809.

Sunt bona, sunt quaedam mediocria, sunt mala plura. MART.

NEW WORKS.

Lectures on the Evidence of the Christian Religion, delivered to the senior class on Sunday afternoon in the college of New Jersey, by the Rev. S. S. Smith, D. D. Philadelphia; Hopkins and Earle.

A Farewell Sermon, preached May 28th. 1809, at Newark, New Jersey, by E. D. Griffin, D. D. Newark; E. E. Gould.

Observations on the means of preserving the health of soldiers and sailors, &c. by Edward Cutbush, M. D. of the U. States navy. Philadelphia; Thomas Dobson.

The inadmissible principles of the King of England's Proclamation of October 16th. 1807; considered by the late President Adams; originally published in the Boston Patriot. Boston; Everett and Munroe.

American Principles; a Review of the Works of Fisher Ames, &c. first published in the Boston Patriot. Boston; Everett and Munroe.

An Oration, pronounced July 4th. 1809, at the request of the selectmen of the town of Boston, in commemoration of the anniversary of American Independence; by Wm. Tudor, jun. Esq. Boston; J. Belcher.

An Oration, pronounced at Lexington, July 4th. 1809, being the anniversary of American Independence; by Benjamin Greene, Esq. Boston; Munroe, Francis and Parker.

An Address delivered before the republican citizens of Newburyport, &c. July 4th. 1809; by Rev. John Giles. Newburyport; W. and J. Gilman.

An Oration, delivered at Newburyport, July 4th. 1809. By Wm. B. Banister, Esq. Newburyport; E. W. Allen.

An Oration, delivered July 4, 1809, before the Washington Benevolent Society in the state of New York; by Gulian C. Verplanck. New York; E. Sargent.

An Oration, pronounced at Watertown, July 4, 1809; by T. Fuller, Esq Boston; J. Belcher.

NEW EDITIONS.

The Intrigues of the Queen of Spain with the Prince of Peace and others Written by a Spanish nobleman and patriot, who alone can be acquainted with the intrigues and amours of the above personages.

"*In furias ignemque ruunt ; amor omnibus idem.*"
Virg. Georg. iii. 244.

Boston ; Munroe, Francis and Parker. 12mo. pp. 179.

The Rudiments of Latin and English Grammar, designed to facilitate the study of both languages, by connecting them together. By Alexander Adam, L. L. D. rector of the high school of Edinburgh. Boston ; W. Andrews.

Reliques of Robert Burns, &c. collected by R. C. Cromeck. Philadelphia ; Bradford and Inskeep.

Woman, or Ida of Athens. By Miss Owenson. Philadelphia ; Bradford and Inskeep.

Memoirs of the Life of Mrs. E. Carter ; by the Rev. Montague Pennington. Boston ; O. C. Greenleaf.

The Hungarian Brothers ; by Miss A. M. Porter. Philadelphia ; Bradford and Inskeep.

WORKS PROPOSED, AND IN PRESS.

Collins and Perkins, of New York, have in the press, a Dissertation on the Mineral Waters of Saratoga, &c. &c. by Valentine Seaman, M. D. one of the surgeons of the New York hospital.

Messrs. Smith and Maxwell, of Philadelphia, have in the press, Physiological Researches on Life and Death ; by Xav. Beckat ; translated from the French, by T. Watkins, physician to the marine hospital at Baltimore.

Munroe, Francis and Parker, have issued proposals for publishing by subscription, the Plays of William Shakespeare ; with Notes by Samuel Johnson, George Steevens, Isaac Reed, and other annotators. Third Boston edition. 9 vols. 12mo. Price $1 per vol. in extra boards. They intend to copy the text from the latest and best edition of Johnson and Steevens's Shakespeare, edited by Dr. Reed.

E. Sargeant, of New York, and Munroe, Francis and Parker, of this town, propose publishing, in two large 8vo. volumes, "Universal Biography ; containing a copious account, critical and historical, of the life and character, labours and actions, of eminent persons, of all ages and countries, conditions and professions, arranged in alphabetical order. By J. Lempriere, D. D. author of the Classical Dictionary. Price $3 a volume, until the publication of the first volume, when the price will be $4. This edition will be printed from the London quarto edition, which cannot be imported and sold under $24.

They have also in press, and will publish by the 1st. of August, "Letters from a late eminent prelate to one of his friends.

"Si imagines nobis amicorum absentium jucundae sunt, quae memoriam renovant, et desiderium absentiae falso atque inani solatio levant ; quanto jucundiores sunt literae, quae vera amici absentis vestigia, veras notas afferunt ?"
Sen. Ep. xl.

"Les lettres des hommes celebres sont, ordinairement, la partie la plus curieuse de leur ecrits." *Pref. a l'Hist. de Jovien. p.* 50.

First American edition. 8vo. Price $2 in extra boards.